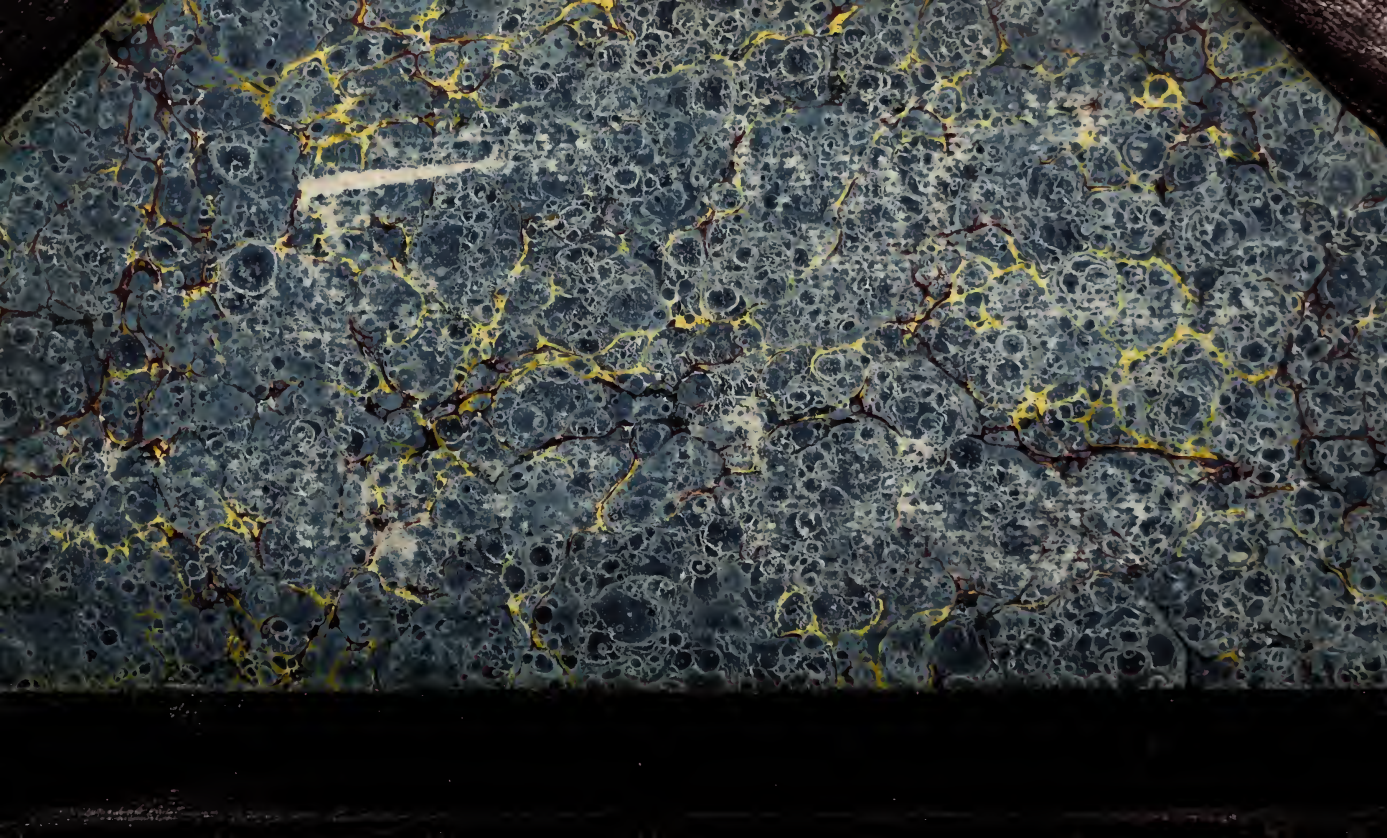

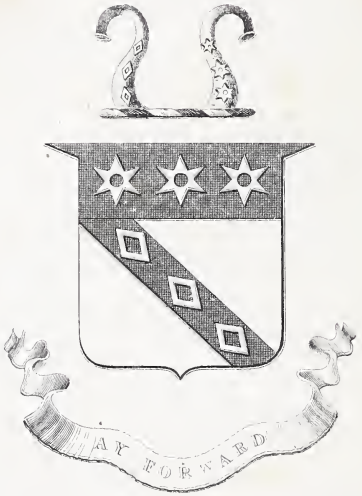

J. Arthur Brand.

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THE CHURCH BUILDER.

A

Quarterly Journal

OF

CHURCH EXTENSION IN ENGLAND AND WALES.

1865.

PUBLISHED IN CONNEXION WITH

The Incorporated Church Building Society.

RIVINGTONS, WATERLOO PLACE, LONDON;
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The Church-Builder.

No. XIII.

The New Year, and the Incorporated Church Building Society.

PERHAPS few events are contemplated with more varied feelings than the opening of a New Year. While to some the distant prospect is clothed in the brightest hues which the sunshine of hope can shed upon it, and others again can look forward to pursuing the even tenour of their way, as in years gone by, without any disturbing element to impede their progress, to a third class the gathering clouds forebode a chequered career, to be succeeded possibly by brilliancy and repose when the storm shall have passed over, but still portending a period of difficulty and discouragement, which must inevitably be encountered.

What may thus be said of individuals is in a manner true also of Societies; and at this time, whilst we express an earnest hope that each one of our readers may enjoy many blessings in the year that has just commenced, we wish too no less heartily "a Happy New Year" to that Society in whose prosperity we are so deeply interested. But in order to give effect to that good wish, and to show that our words mean not the empty compliment they too often do, we now bring before our readers a brief statement of its present position and prospects.

Founded in the year 1818, as an Association to be supported by Voluntary gifts, the Church Building Society was fixed upon by Parliament in 1828 to be the recipient and administrator of all general collections for church repairs and church building, the practice previously prevalent of making collections for individual cases under the authority of "Brief Letters" being at the same time abrogated. Filling this important public position, the Society enjoyed for many years the advantage of the issue of Royal Letters addressed to the Archbishops and Bishops of England and Wales, authorizing collections in their Dioceses, and received from this source the following sums:—

	£	s.	d.		£	s.	d.
In 1828 . .	41,393	4	5	In 1842 . .	31,712	5	0
1834 . .	30,206	16	9	1845 . .	30,889	6	8
1836 . .	35,991	4	11	1848 . .	26,574	2	0
1839 . .	35,862	0	7	1851 . .	25,342	13	6

But in 1854 the Ministers of the Crown declined to recommend the issue of any further Letters, and thus ABOUT HALF ITS ANNUAL INCOME was withdrawn.

In 1855, however, several of the Archbishops and Bishops recommended to the Clergy of their Dioceses to make a general collection for it in their parishes. The following was the result of this measure:—

	£	s.	d.
Collected in 21 Dioceses	15,338	6	7
Repaid to Diocesan Societies[1] . .	5,217	18	11
Retained by the Incorp^{d}. Society .	10,120	7	8

Since 1855 no general united collection has been made in

[1] In accordance with the following Resolution of the Committee, July 16, 1855: "It is the opinion of this Board that, with the consent of the Bishops of the respective Dioceses, it would be expedient to make a division of the amount collected under the Episcopal Letter for the benefit of this Society; one-half to be given to the Diocesan Society, where such may exist, and the remainder to be devoted to this Society."

behalf of the Society, but Episcopal Letters have been issued for it in the following Dioceses :—

		£	s.	d.
1859	Lincoln, producing	778	5	0
1861	Rochester do.	562	3	6
1863	Lincoln do.	581	0	8
	St. David's do.	250	13	1
	Canterbury do.	1,344	1	8
1864	Rochester do.	466	12	3
	Llandaff, result not yet reported.			

As the produce of the Royal Letter collections formed more than half of the annual revenues of the Society, and the other sources of income have remained for many years with one exception[2] very nearly stationary, the Committee would long since have been compelled to diminish the scale of their grants, but for a considerable sum, which remained in their hands from the unappropriated accumulations of former years, and which was not wholly exhausted until the spring of 1864.

Up to that period the Society had been instrumental in providing, by an outlay of upwards of £700,000, in aid of local resources of about £5,200,000, MORE THAN ONE MILLION AND A QUARTER OF ADDITIONAL SITTINGS, viz. 1,290,698, of which 968,460, or three-fourths, are free.

In the spring of 1864, past accumulations having been gradually voted away, the Committee had no option but to diminish the scale of its grants in accordance with the scale of its diminished income ; and this, we much regret to state, is now reduced to ONE-THIRD of the moderate amount formerly given.

Such is the state of the finances with which the Society closes the year 1864, and begins the year 1865 ; and it is but an act of duty to the great Cause which is committed to its hands, to lay the case fully and distinctly before the Members of the

[2] 1862, when the Society received a legacy of £14,530 from the late John Hine, Esq. Of this sum one-third was directed to be appropriated to the County of Devon, the remainder falling into the general funds of the Society.

Church, and to entreat those to whom the facts may become known to give such assistance as may lie in their power towards reinstating the Society in its former position of usefulness. It is obvious, that, with the faithful administration of the funds committed to their care, and the use of such methods as may recommend themselves to their judgment for the purpose of making known the wants of the Church in this department of her work, the responsibility of the Committee ends, and becomes transferred to the great body of Churchmen who have the means of rendering aid to this important cause.

Assistance and support, therefore, are asked, under the present circumstances of the Society, for the sake,—

1st, *of the Population* requiring Church Extension. The almost unexampled increase of the population since the commencement of the present century, to which we have in former articles called the particular attention of our readers, renders increased activity in church building an indispensable necessity; while the prevailing tendency to migrate from the country to towns, and the displacement occasioned by railway and other schemes of public improvement, very much increase this necessity at the present period.

2ndly, *of the Clergy* engaged in works of Church Extension. The costliness of these works, and the extreme uncertainty of obtaining adequate help from individual contributors, throw a heavy burden upon the clergy, to whose exertions in this cause the Church and the country at large are under deep obligations. If their anxieties and responsibilities can be lightened by grants from a large central fund, is it not the duty of Churchmen to take measures for ministering such relief?

3rdly, *of the Church.* In the existing relative disproportion between population and church accommodation, a general Association for the promotion of the building of new churches, the enlargement of such as are inadequate in size, and the restoration of such as have fallen into decay, can scarcely be denied to

be an indispensable institution. Were, indeed, every Diocese provided with its own Society for these purposes, and were all the Dioceses equal in wealth, in zeal, and in devotion to this cause, the case would be different. But the experience of nearly thirty years proves how little dependence can be placed on separate Diocesan action. With some important exceptions, the Diocesan Societies have been very feebly supported, and the majority give no promise of being able to supply the place of a great central Corporation. And in these days, when other communions are making active exertions in all parts of the country to provide places of worship in accordance with their own tenets, it would be nothing less than a dereliction of duty if the Church of England were to slacken in her efforts, or to look on with apathy and indifference, while centres of teaching, more or less erroneous, were being firmly and widely established throughout the land.

We fervently hope that the New Year on which we are now entering may be characterized, under God's blessing, by increased encouragement accorded to the Society on the part of the public, and that it may thus be enabled to continue its career of widespread usefulness, and of unremitting endeavours to fulfil the pious designs of its Founders.

The Duke of Northumberland and Church Extension.

IN our number for January, 1863, an account was given of the great work of Church Extension which his Grace the Duke of Northumberland was carrying out in the old Parish of Tynemouth. The three churches, intended to supply the wants of three out of the six new parishes in Tynemouth, the commencement of which was then chronicled, are now completed, and were consecrated a short while since. After the very full details of this noble work of the Duke's which were given in the former paper, it will,

perhaps, be enough simply to give a brief account of the Consecration Services.

It was the Duke's wish that the services should take place on the corresponding days to those on which the foundation stones were laid two years before. But this was not quite practicable; and it was accordingly arranged that St. Peter's Church, in North Shields, should be consecrated first, the other two following in their order. Accordingly, on the morning of August 31st, a very large number of people assembled at the church, to be present at the first Consecration Service which had been held for many a long year in Tynemouth parish. The morning proved to be rather unfavourable, but that did not damp the ardour of the people, who gathered outside the church long before the hour for commencing the service, patiently waiting to take their chance of catching a glimpse of the Duke and Duchess of Northumberland when they drove up, and to welcome the Bishop. Every seat in the church was filled.

The church is somewhat unusual in its form, being nearly square. This was a necessity imposed upon the architect by the extremely awkward nature of the site with which he had to deal. It contains 700 sittings, and is in the Early English style, as are also the other two churches. The Bishop took for his text, St. Matthew v. 11. He remarked that "he rejoiced that the Lord had put it into the heart of His servant on the present occasion to erect this church, as well to God's honour and glory, as for the especial benefit of the poor of the parish. Among the Duke's many noble gifts to the county and the diocese—gifts full of munificence, but done wisely as well as munificently—there was perhaps no gift which would be a greater boon, not merely to the present generation, but to future generations, which would rise up to call him blessed, than the gift of a church in that part of the town where it was so greatly needed. A large proportion of the inhabitants of this locality were connected with maritime pursuits, which called them constantly away from their homes for many weeks together, and they had but rare opportunity of attending Divine Service, and thus they had ever been in great danger of lapsing into indifference and irreligion. When they did come home, therefore, they needed a pastor and a church, and that they had now pro-

vided for them as a free gift. A *free* gift, because every seat in it was to be free to the poor as well as to the rich, and the poor man had as much right to the best seat in the church as the wealthiest man who might worship there."

The Offertory at the close of the Service amounted to £62. It was given to the Organ Fund. A luncheon was given at the Sailors' Home, at which R. Hodgson, Esq., the member for the borough, presided, and the Bishop and a large number of guests were present.

On Friday, September 2nd, the church of St. John's, Percy Main, was consecrated. The attendance here was by no means so large as at St. Peter's, but still the church was filled in every part. The Duke and Duchess of Northumberland were both present.

The Bishop again preached, and his text was St. Luke xi. 13. The Offertory amounted to about £30, and was given to the fund for defraying the expense of lighting the church.

At the luncheon afterwards the Bishop remarked, "If they did not see the church crowded at first, they were not to think that the whole thing had failed, when really God was blessing the work, and the clergyman was doing as much as possibly could be done. They were to remember that, in a new district, there were working men who for years had been neglected, and had kept apart, not only from the Church, but from all religious teaching whatever; and to reclaim these was very difficult work for a clergyman."

The morning of Saturday, September 3rd, the day fixed for the consecration of St. Paul's, Cullercoats, broke rather threateningly, but the weather cleared up, and the day proved to be most favourable. A very large number of people assembled from the neighbourhood, at least twice as many being present as could obtain admission into the church, which was densely crowded in every part. Very great pains had been taken by the ladies of the parish to decorate the church for the occasion.

Above the altar, the words, "How amiable are Thy dwellings, Thou Lord of Hosts," were surrounded by a border of vine leaves and heads of barley; and on each side of this were emblems of the Trinity, formed with bright-hued flowers, with the inscription underneath of "Alleluia." On one of the side walls of the chancel were inscribed the words, "The Heaven of

Heavens cannot contain Thee; how much less the house I have builded;" and on the other, "Sing, rejoice, give thanks," each being surrounded by a thin border of green leaves. Around the capitals of the pillars were entwined red geraniums, heather, holly, ferns, mosses, and furze, in great profusion, but in admirable taste, considering not only the massing of the strongly contrasting plants and flowers in each case, but the variety of design in the arrangement of the same materials which wreathed the various columns. Floral wreaths also adorned the walls in different parts of the church. But the most brilliant mass of colour was that presented by the font, in which was placed a pyramid of flowers of bright colours. The effect of the whole was charming, and afforded a good idea of what willing hearts and hands can do, and will do if rightly directed, in the adornment of God's house by the use of what is among the most beautiful of all that He has given us.

The Bishop took for his text, Ecclesiastes v. 1, "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil." In the course of his remarks, he said "that the consecration of three houses of God in one week, all built by the liberality of one individual, was an unparalleled feature in the records of the diocese. He trusted that that good work would bear not only the fruit that was sought by those who should gather together to worship God in it, but that such an example would bear fruit elsewhere, that others would emulate, in some measure, that pious work. . . . . This church had been given them most freely; and the collection at the Offertory that day was for the purpose of providing light for the church, so that there might be evening services held in it. He did not fear but that those who had watched with interest and hope the rising of that church would be willing to answer the calls upon them, and be ready to contribute to that good object. Many of them had proved already a zeal for God's house by the gifts that they had made. All portions of the community had contributed towards the adornment of that church, and the poorest of them had done so by the contribution of a beautiful window, in order to testify their gratitude to God and His kindness to the founder and giver of that church. Still he would

remind them that there was a danger of supposing when the church was built, and they were able to worship there, all was provided that was necessary. They ought to be upon their guard, and in the words of the text, 'keep their foot when they entered God's house,' remembering that His blessing to their own soul and others depended on the spirit that animated them when in that house. They must sanctify their hearts, and they must remember that God was present with them in that church from Sunday to Sunday, and from year to year, and from generation to generation. The Church Service was one in which they could all join freely; and he exhorted them to take their part in the responses, and in the hymns of praise. There could be no man insensible to the influence and the sympathy of praise; who amongst them had not felt his heart quickened, and his feelings elevated, when he has heard a whole congregation join together either in prayer or praise?"

Amongst the gifts to which the Bishop alluded, was a massive and costly set of Communion plate and the service books, which were the gift of her Grace the Duchess of Northumberland; a superb altar cloth, of the richest crimson velvet, together with the beautifully embroidered linen cloths, a chalice, veil, and six alms-bags, were the gift of Mrs. Naters, of Cullercoats, and her friends; the various cushions for the altar-rail, font, &c., worked and presented by other ladies in the parish; the lectern, by Captain Spoor, of Newcastle; and a stained glass window, presented by the fishermen of Cullercoats, bearing the following inscription:—"This window was given by the fishermen of Cullercoats, in gratitude for the benefits conferred upon them by the establishment of this Church. Sept. 3, 1864."

After the service in the church, the Bishop, accompanied by a large body of clergy, proceeded to consecrate the burial-ground around the church.

This over, her Grace the Duchess of Northumberland inaugurated a drinking fountain, which had been presented to the village of Whitley by George Smith, Esq.

The proceedings were brought to a close by a luncheon given by M. W. Lambert, Esq., to the Bishop and about 130 other guests. In replying to the toast of the health of the Bishop and Clergy

of the Diocese, proposed by Mr. Lambert, the Bishop gave some account of what had been done in the way of Church Extension in the diocese, and what was about very soon to be carried out chiefly under the auspices of the Dean and Chapter of Durham and the Ecclesiastical Commissioners. He spoke in the warmest terms of the noble and princely act of the Duke of Northumberland, in endowing and building the new churches in Tynemouth, the consecration of the last of which was the occasion which brought them together that day. He stated that the Duke had intimated to him that, if his life was spared, it was probable that some further effort of the kind might be made by him in the parish of Tynemouth, by the erection of two more churches.

Since the day of consecration, the Duke of Northumberland has most generously ordered a tower and spire to be built at his sole expense; Charles Palmer, Esq., of Whitley Park, has offered to present a peal of bells; while other friends have offered four painted windows as their gifts to the new church of St. Paul's, Cullercoats.

Before the Duke's great work in Tynemouth is finished, it is understood that one hundred thousand pounds will have been spent by him on Church Extension in that parish. His last offer has been to endow the schools in each of the five new parishes with the sum of £150 a year. Well and rightly has it been said by one of the dignitaries of the Church, not less exalted in station than himself, that he will be known for his many noble and princely works to future generations as "Duke Algernon the Magnificent." Certainly for many and many a long year to come the people of Northumberland will not cease to remember and speak of the "Good Duke"—he who has not only rebuilt their cottages and farm-houses in a style of comfort not to be excelled in any part of England, and therefore of Europe; and who, not unmindful of the perils of the deep, which he learned only too well to appreciate in the course of his early life, has been the means, directly and indirectly, of distributing along the rock-bound shores the life-boats which have rescued so many from premature death, and restored them to their homes and their families;—but who has also cared for the far higher interests of their souls, and has placed within the reach of thousands the means of learning the way to

heaven, which but for his generous care they would not have had.

Already the increase of Church-goers in the parish of Tynemouth may be numbered by thousands. A calculation, certainly within the mark, which was made a short while since, shows that whereas four years ago not more than 500 worshippers were present in that parish at the Evening Services, now at least 3000 are found within the church walls; and the number of clergy has been increased from three to ten.

A local paper, "The Newcastle Daily Journal," well concludes its notices of the week's proceedings with the following remarks:—

"Surely it must have been a happy day indeed for our noble Duke when, as he rolled homewards in the special train from Whitley Station, he thought over what, in God's merciful goodness, he had been enabled to accomplish. When he remembered that such works as we have above enumerated, were repeated more or less in larger populations throughout the five new districts of Tynemouth; when he remembered the many hundreds—perhaps thousands—who, in the old parish of Tynemouth, are now found with more or less regularity within the churches of the five new parishes, but whose feet never crossed the threshold before, save when carried there in a mother's arms to be admitted to the privileges of the Christian covenant by Holy Baptism—privileges which they might hereafter use, or might not, but which it would be to their eternal loss to neglect—or when, perhaps, with far too thoughtless a step, they approached the altar, there to be joined together in the bonds of holy matrimony; yes, and when, too, he thought of the dying beds where the sick in body, and the sin-laden in soul, have received the consoling visits of the minister of God—he who has gone to them, like his Master, ready to alleviate the wants both of body and spirit; bearing to them the message of salvation through the only name given under 'heaven whereby men can be saved;' when the Duke thought of all this—this which he, in God's mercy, had been permitted to accomplish, most thankful, indeed, must he have been. Well may we think that prayer of praise and thanksgiving which had been so lately offered up in the church he had just left, would come

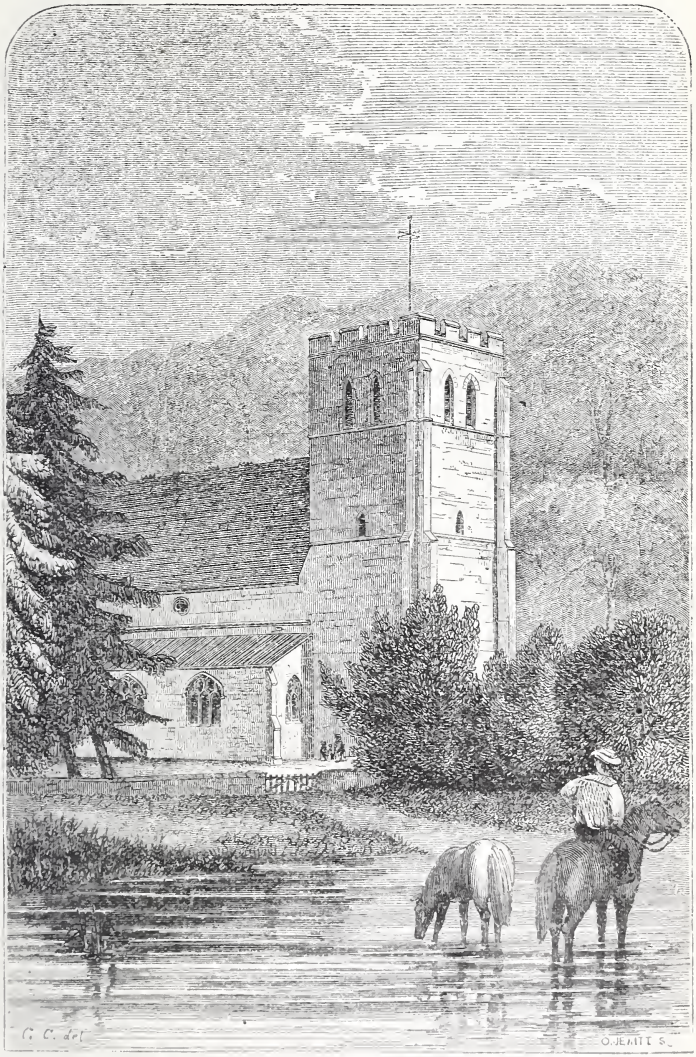
back again with redoubled force to his mind, 'One who is not of this congregation desires to return his thanks for Thy late mercies vouchsafed to him, and especially for the erection of this church, where a congregation will assemble regularly to offer up their prayers and praises and thanksgivings to Thy Divine Majesty.'"

R. F. W.

Church of St. John the Baptist, Meopham.

MEOPHAM parish, in Kent (anciently spelt *Meapaham*, *Mepaham*, *Mepeham*, *Mepham*), forms part of the Diocese of Rochester, and is situate between the towns of Gravesend and Wrotham. Its church, with which we have now to do, has many points of interest about it, and is of noble size. It consists of a chancel and chancel aisle, or chantry (now used as a vestry), nave, with north and south aisles, and tower. We give an engraving of the church, as seen from the north-west. This is one of those ancient parish churches with which our country is studded, and which, with their heavenward spires, and their towers of enduring strength, every here and there arrest the attention of the traveller, the results of the Church-building policy of the men of old time. We will trace its history, and let us hope that our readers, seeing how we enjoy the fruit of other men's labours, will be led on and confirmed in supporting the cause of Church-building in this our day.

The existing Church of Meopham belongs to the two periods when the Transitional or Early Decorated, and Perpendicular styles were in use. No doubt a church had for long before existed on the same site as the present. Indeed, in Domesday Book (A.D. 1086) we read of "Mepeham—Here is a church, seventeen Ministers," &c. Moreover, Meopham seems to have been a place of some repute, owing probably to its connexion with the great monastic institution of Christ Church, Canterbury, which had large possessions there. We shall see more of this presently. Let us now shortly describe the building which forms the present parish church.



Church of St. John the Baptist, Meopham.

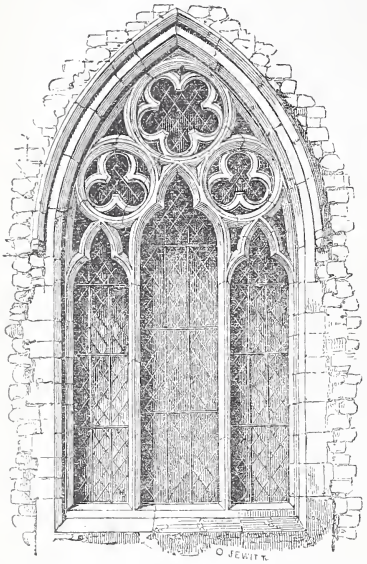
The Chancel, and Chantry which is on its north side, belong to the Early Decorated period, and were probably built in the reign of Edward I. In these there are six windows in all, of which the east window is the most advanced and elaborate. This consists of three trefoil-headed lights, the central light being slightly wider than the others, with tracery of the kind called plate tracery in the head. Two circles with quatrefoils within them form the principal features of the tracery. Below these are three smaller trefoiled circles (the heads of the trefoils placed downwards); and above, in the lozenge formed below the apex of the arch, is a quatrefoil. A moulding runs round the head on the inside, which is supported by slender shafts with floriated capitals of an Early English or Transitional character; and over all is a label round the head both of this and the other chancel windows; also internally, a roll or scroll moulding is carried round the chancel wall, immediately below the window-sills. The remaining chancel windows, of which there are three on the south and one on the north side, except a single light insertion on the south side apparently of a later date, correspond in character. They consist each of two wide pointed lights, with circle in the head, within which are quatrefoils placed cross-wise. The single light window on the south side is square-headed and trefoliated [1]. Also, there is a doorway worthy of notice on the south side; it leads into the churchyard, and is flat-headed, having the angles corbelled with the square-headed trefoil, with mouldings carried round. At the east end are the remains of a reredos apparently, which must have been a little removed from the east wall, and which we infer to have been an addition at a subsequent date to the erection of the chancel [2].

The communication from the chancel to the chantry is by a small pointed doorway. At its east end is a window, of which

[1] It may be interesting to some to be referred to an article on the subject of the purpose of such small windows as the above single light insertion which appeared in an early number of the *Churchman's Family Magazine*.

[2] Inside the chancel of Meopham, on the pavement being disturbed some years since, the Rev. J. Hooper, the Vicar, informs us the foundations of a small square building on either side the window were discovered. The chancel is considerably out from the line of the nave, inclining southwards.

we give an engraving[3], comprising three trefoil-headed lights, the centre one considerably wider than the others, with tracery in the head of geometrical character (the cusps springing from the soffits of the tracery bars), consisting of a large cinquefoiled circle above, and two smaller trefoiled circles (the heads of the trefoils placed upwards) below.



The Nave, Aisles, and Tower seem to belong to the Perpendicular period of the time of Richard II. Five arches on either side separate the Nave from the Aisles, supported by octagonal columns with moulded capitals. There are four clerestory windows in the nave on each side, consisting of circles quatrefoiled, widely splayed on the inside; there are also porches towards the west end of the aisles, north and south. On the north and south sides of the nave aisles are four windows, each with three lights cinquefoiled, and with Perpendicular tracery in the heads. There is a similar window at the east end of the south aisle. At the west end of the north aisle is a two light cinquefoil-headed window of the period, with quatrefoil in the head; but there is no corresponding window at the west end of the south aisle.

The Tower (in which are five bells of the seventeenth century, when it seems they were cast) communicates with the nave by an arch supported by engaged columns and capitals, corresponding in character with those already mentioned of the

[3] The engraving of the window is from *Richman's Architecture*. We are indebted to Messrs. Parker for their kindness in allowing us the use of this engraving.

nave. Near to it in the nave stands an octagonal Font, of the Perpendicular period, raised on a plinth.

The uppermost stage of the tower was added about twenty years ago, and very considerable improvements in the seating of the church and in other respects have been more recently effected.

From what has been stated, it will be apparent that Meopham Church is unusually large and spacious. At the time it was built and completed, the Priory of Christ Church, Canterbury, was in its grandeur, the Archbishop of Canterbury for the time being being its reputed head. This community appears to have owned the Manor of Meopham and lands there from a very early period. Gifts of land there to the priory are recorded of as early a date as A.D. 940. And an interesting record of a Saxon will is still extant, by which in A.D. 984 "a rich and powerful man" resident there, by name Birtrick, with the consent of his wife Elfswithe, gave his land at Meopham to Christ Church. In the fourth William the Conqueror, Lanfranc separated the Manors and lands belonging to Christ Church, as between the Archbishop and the Monks, and allotted this Manor to the monks. "Before that," it is related, "they had lived together as one family, and had their revenues in common." In the Domesday survey of Kent, we read under the head of "The Lands of the Monks of the Archbishop" (that is, the monks of Christ Church, Canterbury), "In Toltingtrow Hundred. The Archbishop retains Mepeham. Here is a church, seventeen ministers" . . . .

The names of two persons who lived in the thirteenth and fourteenth centuries are associated with the building of the existing church, namely, Simon de Mepham, who was rector of Tunstall, Kent, in the reign of Edward II., A.D. 1310 to 1328, and Archbishop of Canterbury in the reign of Edward III., A.D. 1327-8 to 1333, and William Courtney, or Courtenay, who was Archbishop of Canterbury in the reign of Richard II., A.D. 1381 to 1396.

Lambarde and Leland both ascribe to Simon de Mepham his having been born at this place. Lambarde has it, "Simon Mepham had both his nativity and name of this town." He was educated at Merton College, Oxford, and "was accounted

well learned as learning went in those times." That his connexion with the Priory at Canterbury was intimate even before he became Archbishop seems evident, because he was elected Archbishop, though at the time one of the parochial clergy, with the consent of the King, "by the free election of the Priory and Convent of Christ Church." To him, at a date anterior to his election as Archbishop, we ascribe the building, no doubt with the aid of the Priory, of the chancel and chantry of this church. Archbishop Mepham died February 11th, 1333, at his palace at Mayfield, Sussex, and was buried in his cathedral, where in the south aisle, near the high altar, and on the north side of St. Anselm's Chapel, a black marble tomb marks the spot [4].

Archbishop Courtenay is described as having been a man of high and noble mind, and liberal disposition. He appears, moreover, to have been on intimate terms with the King, and to have been an energetic builder. At Maidstone he built, in the best style of the period, a College, on the site of a hospital founded by his predecessor in the See, Boniface. He built largely at Maidstone, besides, in the town and at the palace, and he beautified and enlarged the archiepiscopal palace of Saltwood Castle. To him we ascribe the nave, aisles, and tower of this church, and certainly their spacious proportions will well accord with the character of the prelate. In his time, the appropriation of the rectory and rectorial tithes of the church of Meopham to the Priory took place, 9 Richard II., A.D. 1386, under a grant from the King. Archbishop Courtenay died at his palace at Maidstone, July 31st, A.D. 1396, and was buried in his cathedral, where, on the south side of Becket's shrine, a tomb of alabaster marks the spot. By his will (which refers to his expenses of building and improvement, and by which he gave his

[4] Besides Simon de Mepham, we find mention of the following other natives of the place. In the thirteenth century, in the latter part of the reign of Henry III., Thomas de Mepham held the office of sacrist of Rochester Cathedral. He is described as a monk, and, with Richard de Eastgate, also a monk, restored and rebuilt the north side of the west transept of Rochester Cathedral after the great fire there in 1179. We also find Richard Meopham, rector of Boughton-under-Blean, in the fifteenth century, and Edmund de Mepham, rector of Brasted, Kent, in the sixteenth century.

best cross and £100 to the King) he desired that he might be buried in the nave of the cathedral of Exeter, his birthplace. By a codicil, however, added on his death-bed, he declared himself unworthy to be buried in his metropolitan or any other cathedral or collegiate church, and willed to be buried in the churchyard of his collegiate church at Maidstone. The King happened to be at Canterbury at the time of the Archbishop's death, and, urged no doubt by the monks, ordered his body to be brought there, and buried in the cathedral, which was accordingly done, the King, nobles, and a large concourse attending the obsequies.

The present age may well rejoice that a part of the wealth and abilities of the religious institutions and prelates of former days were employed in cathedral and church building. May there never be wanting those who will give of their substance to provide Enduring Churches, in sufficient numbers, of a Character in some measure worthy of their great Purpose!

G. C.

Church Building in Bradford.

F the statements submitted to the House of Lords' Committee on Spiritual Destitution, in 1858, few were more impressive than the evidence relating to Bradford. Their Lordships reported as follows:—"Of all the cases brought in evidence before us, the strongest is that of Bradford, in Yorkshire. The borough has a population of 130,000. It has within it the Parish Church and Nine District Churches. The population connected with the parish church is about 78,332, having no other church whatever; in the parish church are about 1400 sittings, 'perhaps not 200 of which at the very outside are free' (i. e. unappropriated), and those sittings in the aisles."

They added, "School-rooms are licensed for divine service accommodating besides the scholars about 600, and therefore the whole free accommodation for adult worshippers amounts to about 800 for nearly 80,000."

It may be here stated, in anticipation, that the Census of 1861 did not confirm the estimate which gave 130,000 as the

population of Bradford. That return, made during a temporary diminution in the numbers of the migratory inhabitants, showed 106,218. The proportion found in the parish church district was thus reduced to 60,000; the population allotted to nine district churches being 47,192, with accommodation for 7851, whereof but 2000 were free sittings available for adults.

The Vicar, when tendering the evidence on which was founded the above extract from the report, describes his just anxiety for an increase of ecclesiastical machinery, and his uncertainty as to the source whence the necessary extension of parochial agency could arise. Happily the publication of the mischief brought a remedy more complete and efficacious than the most sanguine could have anticipated.

A sense of dissatisfaction long felt, and already the cause of consecrating more than one church, ripened into a determination to put forth a vigorous and sustained effort to erect ten additional churches within the borough.

The work naturally divided itself into two departments, different in character, similar in urgency. In some instances masses of compact and consolidated population demanded help; in others, districts of wide area were occupied by habitations comparatively sparse, but daily multiplying, and, in the absence of proportionate effort, destined to become the scenes of not less grave miseries and mischief than the older centres.

The former task was truly arduous, the apathy of a generation spoke in tones of reproach; hard indeed was the heart which could fail to lament the well-established and apparently permanent results of that self-loving, undisturbed and undisturbing indolence which had failed to obey the calls of Christian obligation.

The latter labour was at once less onerous and more hopeful. Englishmen were called to plant their Church among the immigrants as they settled in their new homes, and to arrest at the earliest bud the growth of those calamities, to encounter which at their full strength is not the least difficult enterprise of days memorable for deeds unsurpassed in courage and endurance.

It was wisely resolved to avoid the error committed with such unhappy results during the erection of the "million" churches, and to abstain from those vast edifices which impose by their

dimensions, but are waste and uninviting solitudes, unless occupied by larger congregations than can be gathered into the new church of a district not hitherto brought within parochial organization. The promoters determined to adopt buildings whose accommodation should range from 600 to 800, space being secured and architectural arrangements made for a considerable extension when the happy hour of such need should reward their labours.

They laid down as unwritten laws for their guidance in selection of sites and instruction to architects, the maxims that a church should not be hidden in a corner, but must be accessible by a well-frequented and convenient approach; that the artizan, when rendering worship to his God after the manner of his fathers, ought not to forfeit comfort, but may rightly claim light, warmth, space, and abundant ventilation.

We now give a brief description of each church, lingering, as we proceed, on parochial rather than architectural details:—

St. Philip's, Girlington.—The church first consecrated is an interesting example of the benefits flowing from prompt action in a district which, though geographically cut off from easy access to a church, is yet not so populous as to invite attention when compared with other neighbourhoods. Some two thousand people on the borders of the borough were distant from any church. The season being favourable for letting of contracts, the well-practised skill of Mr. Healey enabled the Society to construct with architectural accuracy a church seating 600, at the unusual cost of £1500. Near this church may be already seen a parsonage and a well-frequented school. Meanwhile the living stream has overflowed the boundary, houses have rapidly become more numerous, the congregation grows with the population; nor is there wanting any sign which can denote a well-established work in the midst of an attached parish.

To Mr. Hollings is due the honour of having first discerned the necessity for a church on this then remote hill-side, and the still higher honour of having carried the work to a successful issue.

St. Stephen's, Bowling.—The circumstances of this district parish are similar to those of St. Philip's. They are alike com-

prehended in the group of churches built ere the favourable occasion has been once and finally lost. They are alike in success. Here parsonage and school demanding enlargement, attest the wisdom of the generous founders, Mr. C. Hardy and Mr. Wheatley Balme. The designs for this church, as of those next described, were furnished by Mr. Healey. Accommodation for 600 was supplied at a cost of £2500. Mr. Hardy has supplied an endowment of £2000.

St. Mary's, Laister Dyke.—The church next consecrated is that known as St. Mary's, Laister Dyke, near the point where the Great Northern Railway is divided into the Bradford and Halifax branches, and was built for a district which combined a melancholy isolation with a not less melancholy neglect. But here, as elsewhere, are found evident marks and unquestioned proofs of the latent love for the English Church which exists among the working classes of our countrymen. This church, which seats 600, was consecrated in 1862. The erection of a parsonage-house followed, and the group will shortly be rendered complete by the addition of school-buildings on a new and enlarged scale.

St. Luke's, Broomfields.—In the district now assigned to this church, which adjoins the Great Northern Railway Station, there were found circumstances of grievous discouragement. The prevalent characteristic may be described as number without wealth. Long streets, inhabited by operatives, extend in dull monotony on each side, the most opulent citizens being those who supply the necessaries of daily life to their artizan neighbours. The number of sittings is 700. Sunday schools are held, and with ample fruit, in a room used as a Ragged School during the week. It were wearisome were there not an incentive in the repetition, to state once more that the parishioners evinced from an early stage a deep sympathy, which fast ripens into a steady attachment.

St. Thomas, Silsbridge Lane.—This district parish differs from that last described, as embracing not only families of a lower and more degraded caste than those which give character to St. Luke's, but also others occupying a higher position in the social scale. It is moreover the seat of an Irish colony. The congregation gathered within the airy and spacious edifice gives

unerring testimony to the willingness of the people to receive the ministration of religion through the clergy of our Church.

All Saints', Little Horton, founded by Mr. F. S. Powell, M.P. for Cambridge, illustrates the now trite remark, that gifts from individuals furnish our most elaborate churches. The church is cruciform in arrangement, with nave and chancel, 98½ and 38 feet in internal length respectively, and nave and aisles, 51½ feet of internal width. The tower and spire, at the south side of chancel aisle used as an organ chamber, are now in hand, and will probably rise to 180 or 200 feet.

The north porch is constructed with stone groining, of vigorous design. The walls, both internally and externally, are built from the well-known stone of the Yorkshire district, and are relieved by the introduction of serpentine marble into the shafting. The benches are of English oak, and rest on wooden floors, tiles of rich pattern being employed in the open spaces. The interior is at once pleasing to the eye and well adapted for use, the acoustic properties having proved admirable. Neither dignity of design nor delicacy in detail are absent. The rich carving (by Messrs. Farmer) and all other decorations fall into their subordinate place as aiding the general effect, increasing rather than destroying breadth. One thousand and fifty worshippers find accommodation, nor do the parishioners neglect opportunities thus afforded. Those who question the wisdom of bestowing cost and labour on sacred buildings and hearty services, will find an emphatic contradiction to their theories in the keen appreciation shown by the parishioners, and—to borrow their own phrase—the "pride" taken in their own church.

A school, the gift of the founder, is already more than crowded, and will receive immediate extension. The cost of school as now built, of church, and of parsonage shortly to be erected by Mr. Powell, is stated to exceed £20,000. The original sketch was prepared by Mr. Healey, whose premature death is a source of deep regret to all who knew his works. The design has been carried out with considerable modifications by his son, who now acts as architect in Bradford [1].

[1] We regret that an engraving of this church cannot appear in the present number, but must be reserved for our next impression.

Trinity Church, New Leeds Road.—The seventh church is planted in New Leeds Road, and will serve a district inhabited by a labouring class. In this neighbourhood a school has existed during some years, and services have been therein held at irregular intervals. Although it is obviously premature to describe the fruits of a church consecrated on a late day in November, it would be a deviation from truth not to report congregations large in number, and manifesting every favourable disposition. Mr. Paley, Architect, Lancaster, has made a successful effort to produce a church of dignified aspect and enduring construction, with chancel, nave, and south aisle, providing accommodation for 650, at a cost of less than £3000.

A few words will describe with sufficient clearness the progress made in other neighbourhoods. Unless failure attend negotiations for the site, a church will speedily arise in the midst of another population, to whose increase an unwonted impulse is being given by the erection of several vast establishments. Present numbers justify the undertaking; prospect of rapid multiplication renders the task imperative. The district is, in an ecclesiastical sense, "no man's land," being detached from the parish church by intermediate districts, whose clergy do not exercise even a conventional superintendence over the vacant territory. Members of the Low Moor Company have, with their accustomed generosity, placed in the hands of Trustees an endowment which already carries the blessings of clerical visitation to a ninth district wherein services are now held, and a school-church may probably be shortly commenced.

We have dwelt thus at length on the operations at Bradford, because they furnish a remarkable example of results attending an effort made under circumstances pregnant with discouragement. This paper would be incomplete did not record appear of the services rendered by C. Hardy, Esq., and J. Hollings, Esq. The care of both has been watchful and laborious; but the present success could not have arisen, had not there been a fortunate union between the munificence of Mr. Hardy and those closely associated with him, and the unceasing industry of Mr. Hollings.

Employers of labour have borne their part; while the Vicar has evinced sympathy by rendering help in facilitating the ecclesiastical changes involved in the execution of a comprehensive

scheme. Nor can an impartial narration omit tribute to the Bishop of Ripon, whose intimate acquaintance with all facts, and earnest desire to promote the work, have removed many impediments and given an intelligent direction to much exertion.

Mention must be made of the assistance rendered by the Ecclesiastical Commissioners, whose funds under the present more liberal administration lend such powerful support to Church work. In two district parishes the income has been carried to £300 per annum: in three instances augmentation grants of £1000 have been paid. Thus does an enlightened policy render ancient property of the Church a prolific source of valuable assistance to those waging the great warfare against the unrestrained vice and abandoned iniquity of over-grown, yet ever-growing, towns.

"A Few Postage Stamps."

THE family and guests at Dane House are assembled around the breakfast-table, which is amply spread with various choice preserves and other luxuries, whilst the sideboard is no less richly supplied with various sorts of game and other viands. Conversation is busy, and many plans for the day's amusement are being eagerly discussed. The hearty old Squire is arranging with his sporting friends what covers shall be beaten to-day, and speculating as to the number of birds likely to become their prey; the ladies generally are forming schemes for a day's pleasure in accordance with their respective tastes; and the benevolent Hostess is quietly talking over with the lady who sits by her side, in sable attire, some visits of charity which she intends to make to the cottages of a few poor sick people who live on the estate. On a sudden the noisy buzz of voices is stilled, as the Squire calls out, "Oh, here comes the Post!" and all eyes are directed to John, who enters with a silver tray laden with letters and papers, all of which he deposits on the table at the Squire's right hand; which done, he places on the floor near him a waste-paper basket for the reception of advertisements and condemned letters. John is speedily followed by Thomas,

bearing a second tray of letters, which he delivers to the rest of the party.

A complacent smile passes over the Squire's features as he opens several small packets which contain the sinews of war for that battle of life which is being fought out at Dane House, and have agreeable relation to railway debentures, limited liabilities, shares, stocks, rents, and dividends. Of the other letters, some are read with interest and preserved; not a few are not read at all; and the rest, though hastily perused, find a rapid transit to the basket of waste paper.

The Hostess is the first to break silence, as she sees the most distant approach to a frown cross the features of the good old gentleman.

"I fear, my dear, that those letters which you have torn up so hastily have annoyed you. I hope nothing has happened to spoil your day's sport."

"No, not so bad as that, my dear," is the reply, "but next door to it; here are no less than four begging letters from clergymen for the restoration of their churches, and every one of them, as usual, asks for *a few postage stamps*, if I cannot afford to give more. The old Begging Friars used to be bad enough, but these modern Begging Parsons are far worse; for when the Friar could obtain no money there must have been an end of his begging, but the Parson does not cease his importunity so long as there is a single postage stamp in one's desk. Why I should soon be a ruined man, were I to listen to these appeals. I think Sir Rowland Hill has undone all the good he did in introducing the penny postage, by affording facilities for this begging-letter system." . . . .

Thus far, gentle reader (it is always presumed that readers are *gentle*), I feel perfectly sure that the portrait I have drawn is one with which—either life-size or in miniature—you are not unfamiliar. The rest of my sketch is not, I fear, all so true to life; were it so, I should not have drawn the picture at all.

"A little too severe, I think," is the lady's only reply, which she accompanies with a slight shake of the head, the little severity of which is quite taken away by a smile of affection.

The breakfast party disperses itself in various directions, and engages in its various pursuits. Light footsteps steal across the now forsaken room, and gentle hands rescue the four offending epistles from their ignominious place of banishment beneath a heap of other torn letters and waste papers.

The breakfast party dines, sings, dances, has coffee and tea, and goes to bed.

"And so you sent the postage stamps after all?"

"And how could you possibly know that, my dear, when you left the letters in the basket? But you have only by one minute anticipated my confession, for I was just on the point of telling you all about it."

"I saw four letters on the hall table addressed to my four petitioners, so I guessed the rest."

"Yes, but don't consider yourself a ruined man yet, or begin to think of winding up your affairs. I sent only a small sum of money to two of the clergymen, and *a few postage stamps* to the others. But I want you to tell me whether you quite approved of our dinner to-day?"

"Never more so."

"There was every thing you could possibly require, even in the way of luxuries?"

"Every thing."

"Well, then, I must tell you that as you were so afraid that all our fair acres must vanish before these importunate petitioners, I directed the housekeeper to take off the *carte* the only very extravagant dish, and by this means I have saved five times as much as the sum I have given to these poor clergymen; so you see you have benefited as well as others by the transaction."

"It may be so, but still I do not think it fair that I should be taxed in this way. You know I have given a large sum towards the restoration of our cathedral, and besides rebuilding our church at my own cost, I gave £500 to help them in restoring the fine old Abbey Church of Monkwood. But these were special cases, and the claims upon me were peculiar. Moreover, I would much rather give a good round sum now and then, than be troubled with all these little appeals for small sums, invariably ending with a petition for *a few postage stamps*."

"You give up the *ruinous* view of the case; I must claim that as a point gained. You know I was very glad when you rebuilt our church, and gave those large sums for similar works in the neighbourhood; because this was a recognition of that local claim which always attaches to the possession of property, to ignore which must be a grievous sin; but surely the bestowal of these larger gifts does not make our responsibility less as regards the smaller, but not less urgent, claims upon our bounty. Some will not give because they are too mean to afford the small sum which is asked; others because they take no interest in the work; some [this is said with an arch smile directed to the Squire] because it is *too much trouble* to give; some because persons like to see their names only attached to large sums; some because they don't like to give small sums, and can't afford large. All this must be very discouraging to the poor men who are working hard in their country parishes to accomplish what rich men are doing in the towns. Now, my dear, just look at the case of our four applicants of to-day. There's poor Mr. Hope, Vicar of Despond, a parish of North Wales—"

"Well, I don't know that Mr. Hope in North Wales has any claim upon me in East England. Besides, I see he has only 200 people in the parish; why a very few pounds would build a new church altogether for such a parish."

"And just those few pounds he can't get. He has a wife and family, and a very poor parish. To enable him to provide for these, he receives the noble sum of £100 a year. He has not a neighbour much above poverty, and yet it is thought unreasonable when he applies, far and wide, for *a few postage stamps* to help him to restore his half-ruined church."

"Well; but nothing of this sort can be said of Mr. Tyndale, from whom I see one of the letters comes. You know Sir John Horseman lives in his parish, and he is very rich, and quite able to pay the whole cost of rebuilding the church. Moreover, there are Mr. Wavelet and Mr. Moleash, both wealthy men, living in the parish. Upon my word it is too bad of Mr. Tyndale to apply to me."

"Now, my dear, you are really wrong again. Poor Mr. Tyndale is worse off even than Mr. Hope in one respect; for Sir John Horseman owns all the parish, and yet will not give a

sixpence for the church; he is a kind-hearted man enough, but then all his sympathies are with the Turf, and he is too lavish in his expenditure there, to be able—even if he were willing—to afford any thing for the church; but indeed he cares so little for it, that he would be perfectly contented if it should fall to the ground, provided only the great tithes were still secured to him. The sin of neglecting a manifest duty rests with Sir John; but the responsibility of doing our part towards accomplishing the work he has neglected, rests with us; and surely *a few postage stamps* for such an object will be well bestowed. As for Mr. Wavelet and Mr. Moleash, the one is a Dissenter, and the other a Roman Catholic, and both throw every obstacle in the way of Mr. Tyndale's improvements."

"Well, I see you are determined to bring me in guilty; who comes next?"

"Poor Mr. Stone, Incumbent of Stucco."

"His church is certainly mean and ugly enough, and the walls are showing some signs of dilapidation; but then his people are not so badly off as their neighbours. There is the fine old church of Lazyhurst in a most miserable condition, and the church at Slothtown you know is almost a ruin."

"Yes, but then you must remember that both Dr. Pride, of Lazyhurst, and Mr. Tardy, of Slothtown, have at least £800 a year from their churches, besides good private fortunes. Their churches are indeed a disgrace to them; but you will hardly blame Mr. Stone, whose living is under £300 a year, and whose private property consists of some shares in a worked-out Coal Mine, for not wishing to follow their example. No, I am sure you would not deny him *a few postage stamps*. The other letter is from old Mr. Herbert, Vicar of Kirkton."

"Now you must allow that he at least has no claim upon me. I see he has a large sum of money to raise for his church; but I say he has no right to spend so much more than is absolutely necessary, and then expect people at a distance to help him. No, I have no pity for him. He has chosen to involve himself in all this trouble and difficulty, and he must get out of it as best he can."

"Stop a minute, my dear sir," says the kind-hearted lady: "I am counsel for all the defendants, and I must claim to be

heard in each case before you pronounce sentence. First, I must tell you that Mr. Herbert himself contributes largely from his own small means; and then you must know that he takes a different view from some people about church restoration. To restore a *barn* is one thing; to restore a *church* is another; though many persons seem to have a very confused idea of the difference. When you restored our beautiful church a few years ago, instead of expending upon it the smallest sum absolutely required, you laid out upon the building at least four times that amount; yet no one regarded it as a waste or misappropriation of property. Now, if it is not blameworthy in *one man* thus handsomely and richly, of his own cost, to restore the House of God, I cannot see that it is wrong in another, who does not possess the same wealth, to endeavour to accomplish the same thing through the assistance of *many* helpers. *One* clergyman may determine to restore his church as cheaply and meanly as possible, and of course to involve himself in comparatively little trouble and annoyance; *another*, thinking that the best is not too good for God's House, is willing to sacrifice much of his own comfort, peace, and possessions, in order to make the church as worthy as human hands can make it of the special presence of the Almighty. You will not say that the former is more worthy of support than the latter. Happily many churches are being built and restored every year by local or individual liberality, and for them no distant appeals are necessary; but I hope you will now confess that such petitioners as poor Mr. Hope, Mr. Tyndale, Mr. Stone, and Mr. Herbert ought not to be treated as mere begging-letter impostors; and that *a few postage stamps* spent in aid of their good work have not been thrown away."

"Well, perhaps you are right; and to tell you the truth I am glad that all four of them will receive your letters to-morrow morning." . . . . . .

Gentle Reader, the cases of the four Clergymen I have introduced to you have their counterparts in many a village of England. The Squire of Dane House is no uncommon character; and let us hope that his Lady is not without many a representative also. Many a generous-hearted man will give his thousands

for some great Church work, but true greatness will descend to help also the less conspicuous efforts of the humbler labourers in the Church's vineyard. Aid with a generous—aye, a magnificent—liberality those who are engaged in restoring the splendid *Temples* of our country, but give a lesser offering too to those who are building up the simple yet not less holy places "where prayer is wont to be made" in our poor and secluded villages; if you can do no more, you can at least contribute *a few postage stamps.*

W. F.

Church Enlargement and Restoration.

PUBLIC attention has been much awakened to this subject by recent articles in the leading newspapers, in reference to the contemplated enlargement of the Parish Church of Heston, and the rebuilding of the ancient church of Selsey upon an altered site; and still more lately by an able notice in the "Saturday Review" of the works in operation at Chichester and St. David's Cathedrals; a few remarks, therefore, in the pages of the "Church Builder" on this topic, may not at this moment be out of place. Now there can be no doubt that in many cases the question of giving additional accommodation to the inhabitants of an increasing parish is attended with difficulty. The first and most natural thought is to ascertain how far the parish church is capable of supplying the wants, either by the re-arrangement of existing seats or by structural alterations. Unhappily there are very few of our best ancient churches which are not hideously disfigured by cumbrous galleries, not only destroying most interesting features, but in the course of their erection mutilating whatever architectural merits the church possessed; and, in addition to these ugly excrescences, the area of the church is generally found to be crowded with high seats, so arranged as utterly to prevent kneeling, and so placed that each occupant stares into the face of his neighbour, or worse, turns his back upon the most holy place in the church. Now in cases like this, the only course is to sweep the whole away and re-arrange the area of the church, placing the benches

at regular intervals, facing east. It is no uncommon thing to be told by the churchwardens of the large accommodation afforded by the old system, and they are deluded into this belief by measuring the length of seats, taking a running measure of every square seat, ends and all. Nothing can be more fallacious than this method; seats nominally said to hold six, will not allow kneeling space for half that number; but in a well-disposed plan of benching, not an inch is lost, every body can both see and kneel, and a real gain is invariably obtained wherever this correct mode is adopted; but even a still greater number might be accommodated in churches of irregular plan, having numerous columns and piers, by the use of chairs. A chair may be conveniently placed in many a nook where a framed seat would be impossible. An unanswerable argument might be adduced in favour of these moveable seats; it is, however, scarcely to be expected that, while the prevailing prejudice against them is so strong, they will be generally used. Assuming, then, that either of these methods fail to give the increased accommodation required, the next step is to consider the proper mode of enlarging the church.

There can be no better course in this matter than to follow the example of our mediæval architects. They added aisles, separated by arcades from the body of the church, each of such capacity as was required, roofing the acquired space by a lean-to or span roof as the degree of width demanded. Some churches have as many as five aisles, and the effect obtained by these multiplied aisles is remarkably good. The modern practice of building quasi-transepts is generally objectionable. They are unsatisfactory in external effect when carried up to the height of the main roof, unless the intersection is crowned by a flesche or turret of some kind. They are expensive in construction, and in order to justify their cost, are not unfrequently made the receptacles of deep galleries. A cruciform church, with a central tower or lantern, is of course a legitimate exception, and quite free from these objections; but beautiful as this arrangement is, architecturally, it may be questioned whether for our parochial churches it is the best model to follow, or so well adapted for the service of the Anglican Church.

Any well-qualified architect, versed in the mediæval styles,

would at once suggest the most correct way of treating an old building according to its peculiarities; and it is of the greatest importance for the preservation of our ancient churches, that when alterations are contemplated, immediate recourse should be had to some competent authority before an ill-advised scheme, wanting, perhaps, in all the conditions essential to good church architecture, gets circulated, and biasses the minds of those possessing influence, who would exert their interest correctly if only put in the right way.

The first desire in altering an old church should be to preserve all features of antiquity as far as may be practicable; they are so many links in the chain of architectural history. Beginning with the wall surfaces, it will generally be found that they are covered with thick coats of whitewash. This should not be hacked off carelessly, but removed cautiously. Sometimes traces of wall decoration belonging to two or three periods may be discovered under successive coats of limewhite. Not unfrequently pictorial illustrations of scriptural subjects or legendary history are discovered, and often very beautiful foliated ornamentation remains upon the mouldings, sunk members of the window-jambs, arches, &c. These coloured fragments are of great value; they afford excellent hints, and should be religiously preserved. Some very charming floriated and stellated decorations were lately brought to light upon the walls, windows, and arches of the beautiful church of Down Ampney, near Cricklade, all of which are still visible.

Again, all timbers which have been painted or whitewashed should receive equal care; powdering and diapering of great merit has often been found under these incrustations. The fine old oak roof over the modern plaster groining of the nave of the Priory Church of Christchurch, is ornamented with red and white roses, *fleurs de lis*, signs of the zodiac, and other emblems. Numerous rood-screens in the churches of Suffolk show beautiful representations of saints; and doubtless as many more, which are now coated with modern paint, would, if cleaned, disclose interesting painted remains. It is, therefore, of the first moment that the seemingly simple operation of cleaning the walls should not be entrusted to ruthless hands.

Assuming then that this process has been duly gone through,

it will probably happen that traces of earlier work may be discovered either "in situ," or built up in the walls close by as mere building material. This often happens; frequently columns, bases, capitals, jambs of windows and arches are met with, embedded in walls of later date. These remains ought never to be concealed again from view. They afford valuable data for verifying the early history of the Church, and are not unfrequently the means of establishing the identity of the builders with the recorded names in records and charters; especially when early Romanesque fragments are found they should be left untouched: the mere absence of carving, the peculiar tool-marks and mode of masonry being valuable as evidences of date; and any scraping or meddling may utterly destroy these characteristic marks.

Amongst our parochial churches mural monuments of great antiquity, containing the effigies of Knights Templars, are numerous; but, alas! how many are mutilated, concealed, boxed over with seats, or made foot-stones. The condition of these interesting monuments of valiant Christian soldiers is most lamentable, and a reproach to the church authorities; but much may yet be done to save these valuable memorials wherever they are met with. Instead of the recumbent figures being removed, they should be carefully preserved in their original position, and no arrangement of seating on any account be allowed to obscure them.

Chancel arrangements should also be carefully sought for. Remains of altar-screens are rare, but sediliæ, piscinæ, eastern sepulchres, lychnoscopes, aumbries, vulne windows, stall seats, and encaustic tiles are often found. These features should be duly preserved. B. F.

(To be continued.)

Rules for Bell-Ringers.

F the Rules which have been sent to us, in reply to a request inserted in our last Number, we select for publication the following, which have been adopted by the ringers at St. Peter's Church, Wolver-

hampton. The Rules, though specially adapted for *town* ringers, might be easily so modified as to render them appropriate for use in country parishes.

"RULES FOR THE RINGERS.

"1. That this Company shall be called 'St. Peter's Change Ringers,' and that no person shall become a Member until his name has been submitted for approval to the Rector and Churchwardens.

"2. That a Leader shall be chosen on every Easter Monday, who shall be answerable to the Rector and Churchwardens for the observance of these Rules. The same Leader may be re-elected from year to year, but no election shall be valid till approved by the Rector and Churchwardens.

"3. That the Leader shall never allow the bells to be rung without having first obtained the consent of the Rector and Churchwardens.

"4. That all the Members of the Company shall submit to the direction of the Leader, and if any doubts or disputes arise in matters to which none of these Rules apply, they shall be settled by a majority of the Company.

"5. That a Secretary shall be appointed on every Easter Monday to keep the books and money for the year, and an Assistant Secretary to keep a book against him; and that each Member pay three-pence for keeping the books, when the money is shared at Christmas.

"6. That the Company shall meet one night a week for practice: fine for being late, one penny; for being absent, two-pence.

"7. That every Member shall belong to the chiming on Sundays, and on any other day that it is required: fine for being late, two-pence; and after the first quarter of an hour, five-pence, no substitute being allowed, except he be one of the Members.

"8. That all the Members shall meet to ring on the Eves of Christmas Day and the New Year, and at such other times as the Company shall determine, or pay such fines as may be ap-

pointed by the majority, except in case of sickness, when due notice must be given to the Secretary.

"9. That if ringing be wanted at any time, each Member shall be warned of it by the Leader, and any one absenting himself, except on account of illness, shall receive no benefit.

"10. That every Member shall pay the sum of two-pence per week, as his contribution towards the expense of oil, candles, and other requisites, and clear up once a month, or be fined one penny.

"11. That no stranger shall be admitted to the Belfry at ringing times, without permission from the Leader; and that no smoking, either by Members or strangers, be allowed in the Belfry.

"12. That any Member coming to ring or chime in a state of intoxication shall be fined the sum of one shilling, and for the second offence be reported to the Rector and Churchwardens.

"13. That any one misconducting himself, or using bad language, shall, after due warning, be ordered from the Tower, and if he refuse to leave, the Leader shall at once stop the ringing, and report to the Rector and Churchwardens.

"14. That if any Member keep any money given for the Ringers, or apply for money to any one, for whom there has been no ringing, he shall be fined the sum of half-a-crown, or be reported to the Rector and Churchwardens.

"15. That no Member shall be allowed to collect money at Christmas, before the time appointed by the Company, nor at any other time, without the consent of the Company, and that all money collected shall be brought to the Secretary, and divided at a meeting of the whole Company.

"16. That these Rules shall be signed by every one on his admission to the Company, in a book to be kept by the Secretary for that purpose.

"N.B.—The Ringers should be men of good character, who are leading sober, honest lives, and they should be present at one Service at least on every Sunday."

New Churches, and Churches Restored or Enlarged.

England.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

Alvechurch.—Dioc., Worcester. Archt., Mr. Robinson. Accom., 150; all free. This is a chapel of ease to the parish church.

Brighton.—Dioc., Chichester. A chapel of ease erected in Washington Street; provided for a very densely populated part of the town.

* *St. Ann's, Congresbury.*—Dioc., Bath and Wells. Archt., Mr. Norton. Plan: nave, chancel, N. and S. transepts, vestry, and bell turret. Style: Early English. Accom., 250; all free. The church has been built principally at the cost of Mr. R. Phippen, on a site presented by Mrs. Rooke. Grant, £200. Cost, £2,500. Consecrated Oct. 11, 1864.

St. George's, Kensington, London.—Dioc., London. Accom., 1,100; free seats, 370. (Thirteen additional churches have been provided in this parish during the Incumbency of Archdeacon Sinclair.) Consecrated Nov. 23, 1864.

St. Saviour's, Mirfield.—Dioc., Ripon. Archt., Mr. J. A. Cory. Plan: nave and chancel. Style, Decorated. Accom., 500; all free. Cost, £1,927.

* *St. Anne's, Nottingham.*—Dioc., Lincoln. Archt., Mr. Clarke. Plan: nave, chancel, N. and S. aisles. Style, Early Decorated. Accom., 822; free seats, 532. Grant, £200. Cost, £3,100. Consecrated Sept. 26, 1864.

* *St. Saviour's, Nottingham.*—Dioc., Lincoln. Archt., Mr. R. C. Sutton. Plan: nave, chancel, N. and S. aisles. Style, Geometrical. Accom., 731. Grant, £200. Cost, £3,100. Consecrated Sept. 26, 1864.

* *All Saints, Odd Rode.*—Dioc., Chester. Archt., Mr. G. G. Scott. Plan: nave, chancel, and S. aisle. Style, Early Decorated. Accom., 500. Grant, £250. Cost, £6,000.

Radlet.—Dioc., Rochester. Archts., Messrs. Smith and Son. Plan: nave, chancel, and N. and S. transepts. Consecrated Oct. 21, 1864.

St. Thomas, Radcliffe.—Dioc., Manchester. Archt., Mr. W. Walker. Accom., 1,200; free seats, 512. Cost, £8,774. Consecrated Oct. 1, 1864. (This is the ninety-seventh church consecrated in this diocese by the present Bishop.)

Sheldon.—Dioc., Lichfield. Archt., Mr. Rollinson. Style, Early English. Plan: nave, apsidal chancel, and bell turret. Cost, £500.

All Saints, Sherbourne.—Dioc., Worcester. Archt., Mr. Scott. The church has been erected at the cost of Miss Ryland.

Snowshill.—Dioc., Gloucester and Bristol. Plan: nave, chancel, and tower. Style, Early Decorated. Accom., 150. Cost, £1,700.

St. Paul's, Truro.—Dioc., Exeter. Consecrated Nov. 26, 1864.

* *Withycombe-Raleigh.*—Dioc., Exeter. Archt., Mr. Ashworth. Plan: nave, chancel, N. transept, organ chamber, and tower. Style, Early Decorated. Cost, £6,000. Consecrated Nov. 3, 1864.

St. Paul's, Wokingham.—Dioc., Oxford. Archt., Mr. H. Woodyer. Style, Middle Pointed. Plan: nave, N. and S. aisles, chancel with aisles. Accom., 500; free seats, 340. Cost, £12,000. Erected at the sole cost of John Walter, Esq., M.P. Consecrated July 23, 1864.

St. Mary the Virgin, Wolverton End.—Dioc., Oxford. Archt., Mr. G. G. Scott. Style, Early English. Plan: nave and apsidal chancel. Accom., 150; all free. Erected at the cost of the Vicar of Wolverton and Miss Percival. Consecrated July 7, 1864.

Christ Church, Worcester.—Dioc., Worcester. Archt., Mr. Howell. Plan: nave, chancel, and S. aisle. Style, Transition Early English. Accom., 300. Cost, £1,500.

CHURCHES RESTORED OR ENLARGED.

Banham.—Dioc., Norwich. Restored and entirely refurnished. Reopened October 13, 1864.

Banwell.—Dioc., Bath and Wells. Reseated and generally restored.

St. James', Bristol.—Dioc., Gloucester and Bristol. Archts., Messrs. Popes and Bindon. New N. aisle, and organ chamber, and general repair. Cost, £4,000. Consecrated Oct. 26, 1864.

St. Mary the Virgin, Brooke, Isle of Wight.—Dioc., Winchester. This church, which was destroyed by fire in 1862, has been entirely rebuilt.

St. James', Bury St. Edmunds.—Dioc., Ely. Archt., Mr. G. G. Scott. Restored and richly decorated. Cost, £5,000. Reopened Aug. 30, 1864.

* *Calne.*—Dioc., Salisbury. Archt., Mr. Slater. Restored and partly rebuilt. Cost, £4,500. Grant, £100. Reopened Nov. 22, 1864.

* *Chardstock.*—Dioc., Salisbury. Archt., Mr. J. M. Allen. The church has been entirely rebuilt, excepting the tower. Grant, £120.

* *Codford St. Peter.*—Dioc., Salisbury. Archt., Mr. T. H. Wyatt. New N. aisle, reseated, and generally restored. Grant, £35.

All Saints, Coleby.—Dioc., Lincoln. Archt., Mr. F. C. Penrose. Removal of galleries and pews, repair of roofs, &c. Reopened Nov. 1, 1864.

* *St. Peter, Coton.*—Dioc., Ely. Archt., Mr. W. M. Fawcett. General restoration. Reopened Oct. 30, 1864. Grant, £25.

St. Michael's, Dartmoor.—Dioc., Exeter. This church, built in 1813, by French American prisoners confined in the neighbourhood, has been reseated and repaired. Consecrated Oct. 18, 1864.

St. John the Evangelist, Elmswell.—Dioc., Norwich. Archt., Mr. Withers. Restoration of chancel. Reopened Oct. 28, 1864.

* *Fakenham.*—Dioc., Norwich. Archts., Messrs. Atkinson. Restored and decorated. Grant, £120. Cost, £3,000.

Christ Church, Greenwich.—Dioc., London. Archts., Messrs. Hayward and Pitman. Repaired and greatly ornamented.

* *Haddenham.*—Dioc., Oxford. Archt., Mr. D. Brandon. Complete restoration. Grant, £50. Reopened Oct. 25, 1864.

High Laver.—Dioc., Rochester. Archt., Mr. F. Chancellor. Reseated and repaired.

St. Michael's, Horton.—Dioc., Lichfield. Archt., Mr. Sugden. General repair and restoration.

Kendal.—Dioc., Carlisle. Archt., Mr. J. S. Crowther. Restored and partly rebuilt. Cost, £2,200.

* *St. Mary's, Kingsworthy.*—Dioc., Winchester. Archt., Mr. J. Colson. Enlarged, repaired, and decorated. Addl. accom., 80. Grant, £35. Reopened Oct. 15, 1864.

St. Oswald, Kirk Sandall.—Dioc., York. Archt., Mr. Teale. New roofs and benches, and general repair. Cost, £480. Reopened Nov. 5, 1864.

St. Peter's, Liverpool.—Dioc., Chester. Reseated, and the interior thoroughly renovated. Reopened Oct. 16, 1864.

* *St. Luke's, Soho, London.*—Dioc., London. Archt., Mr. Fenton. Restored and decorated. Grant, £100. Reopened Oct. 16, 1864.

St. John's, Longsight.—Dioc., Manchester. Enlarged, and internally rearranged and renovated. Reopened Oct. 29, 1864.

Marshchapel.—Dioc., Lincoln. Reseated and restored. Reopened Nov. 22, 1864.

* *All Saints, Milton.*—Dioc., Ely. Archt., Mr. Rowe. General restoration. Cost, £753. Addl. accom., 86. Grant, £25. Reopened Oct. 25, 1864.

* *Nempnett.*—Dioc., Bath and Wells. Archts., Messrs. Popes and Bindon. Rescated, repaired, and decorated. Grant, £15.

* *St. Peter's, Oundle.*—Dioc., Peterborough. Archt., Mr. G. G. Scott. The church has been thoroughly restored and splendidly decorated. Grant, £65. Reopened Nov. 23, 1864.

Ringmer.—Dioc., Chichester. Repaired and renovated.

* *St. Mary's, Roughton.*—Dioc., Norwich. Archt., Mr. R. Cornish. Restoration. Cost, £900. Grant, £45. Reopened Oct., 1864.

* *St. Breward.*—Dioc., Exeter. Archt., Mr. St. Aubyn. Restoration. Grant, £50. Reopened Oct., 1864.

St. Anne's, Sale.—Dioc., Chester. Archt., Mr. J. Lowe. Restored and enlarged. Addl. accom., 200. Cost, £600.

Snape.—Dioc., Norwich. Archt., Mr. Nunn. Reseated and repaired. Cost, £250.

Steyning.—Dioc., Chichester. Archt., Mr. G. M. Mills. Rescated and decorated. Cost, £2,000.

Tatsfield.—Dioc., Winchester. Rescated and repaired.

Tenterden.—Dioc., Canterbury. Restored and decorated. Reopened Nov. 1, 1864.

* *West Coker.*—Dioc., Bath and Wells. Archt., Mr. Allen. Rescated, restored, and decorated. Grant, £30. Reopened Oct. 21, 1864.

St. Michael's, West Retford.—Dioc., Lincoln. Archt., Mr. Fowler. Enlarged and restored, with new chancel. Reopened May, 1864.

Wherstead.—Dioc., Norwich. Archt., Mr. Phipson. New roofs, general repair, and decoration.

* *St. Giles,' Wishford Magna.*—Dioc., Salisbury. Archt., Mr. T. H. Wyatt. Restored and partly rebuilt. Grant, £50.

* *All Saints', Wickhambrook.*—Dioc., Ely. Archts., Messrs. Clark and Holland. General restoration. Cost, £376. Grant, £25.

St. Lawrence, Wootton.—Dioc., Winchester. Archt., Mr. J. Colson. Restored and enlarged, by which 100 additional seats have been obtained. Cost, £2,500. Reopened Aug. 11, 1864.

* *Yarpole.*—Dioc., Hereford. Archt., Mr. G. G. Scott. Rearrangement of seats and new N. aisle. Cost, £1,500. Grant, £45. Reopened July, 1864.

St. Cuthbert's, York.—Dioc., York. Restored and decorated.

Wales.

NEW CHURCHES.

* *St. Mary, Aberdare.*—Dioc., Llandaff. Archt., Mr. A. Blomfield. Style, "French Gothic." Plan: nave, with aisles; chancel, with aisles; and tower. Cost, £3,800. Grant, £400. Consecrated Nov. 10, 1864.

* *St. Mary, Bangor.*—Dioc., Bangor. Archt., Mr. H. P. Horner. Style, Early Decorated. Plan: nave, N. and S. aisles, chancel, and turret spire. Accom., 680; all free. Grant, £300.

CHURCHES RESTORED OR ENLARGED.

* *St. Tudoc, Darowen.*—Dioc., Bangor. Archts., Messrs. Poundley and Walker. Addl. accom., 42. Restored and enlarged. Cost, £593. Grant, £50.

St. Michael's, Llanvihangel,—Dioc., St. David's. Archt., Mr. T. Nicholson. General restoration.

All Saints, Cottingwood.—Dioc., Carlisle. Archt., Mr. Howison. Style, Early English. Accom., 250. This chapel has been erected for the use of the inmates of the Cumberland County Lunatic Asylum.

On Oct. 20th, the Bishop of Oxford dedicated a House of Mercy and Orphanage, together with a Chapel for the use of both institutions, at *Ditchingham,*—Dioc., Norwich.

The Volume of "THE CHURCH BUILDER" for 1864, bound in limp cloth, price 1*s.* 6*d.*, is now ready, and may be had of the Publishers, Messrs. Rivington, London, Oxford, and Cambridge; and of all Booksellers.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on Nov. 21st and Dec. 19th, 1864, grants of money, amounting to £469 [1], were made in behalf of the following objects:—

Rebuilding the Churches at Dunkeswell, near Honiton, and Wythop, near Cockermouth.

Enlarging or otherwise increasing the accommodation in the Churches at Abbas Combe, near Wincanton; Bloxham, near Banbury; Carno, near Newtown, Montgomery; Crayford, Kent; Derby, Christ Church; Godmersham, near Canterbury; High Easter, near Chelmsford; Lanivet, near Bodmin; North Waltham, near Micheldever, Hants; Orleton, near Ludlow; Pontblydyn, near Mold; Riccall, near York; Upper Bangor, North Wales; Weobley, Hereford; and Wool, near Wareham.

A grant was also made towards building the tower of Ashford Church, near Staines. The grant formerly made towards building the church at Heverton Hill was increased.

The Society likewise accepted the following repair funds—viz. Bradford, Holy Trinity, York; Barnstaple, Holy Trinity; Dewsbury, St. Mark; Gainsborough, Holy Trinity; Pennington and Sway, both in the Parish of Boldre, Hants.

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[1] The grants made at these Meetings, in consequence of the great exhaustion of the Society's funds, were not more than one-third in each case of what would formerly have been given. As regards the Special Fund also, several outstanding applications still remain, with little power on the part of the Committee to give them a favourable reply. Contributions, therefore, to the Society's funds are most urgently needed.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Sept.	21	Dunkirk	*S*	£1	7 0
Oct.	5	Mark Beech	*S*	4	4 10
	12	Kingstone	*S*	1	10 0
	27	Stanford	*O*	1	15 0
	29	Linton	*S*	7	12 0
	29	Bredhurst	*S*	1	4 0
Nov.	1	Deal, St. Andrew's	*S*	5	10 6
	14	Stockbury	*S*	2	7 6
	24	Ripple	*S*	3	10 0
	28	Upper Deal	*S*	7	15 6

York.

Sept.	16	Whitley, All Saints	*S*	7	12 6
Nov.	8	Malton	*A*	11	11 0

London.

Oct.	31	Lewisham	*S*	£20	7 0
	31	Hillingdon	*S*	10	10 4
Nov.	15	Stanwell	*S*	5	11 0
	22	Ditto		0	10 0
	25	Upper Clapton and Stamford Hill Ch. Fund	*A*	28	0 0

Durham.

Sept.	12	Whickham	*S*	5	11 6
Nov.	4	Lynesach	*O*	0	8 7
	22	Newburn (Special)	*S*	3	3 6

Winchester.

Oct.	19	Woolton Hill (½)	*S*	2	12 1
	19	Thorpe	*S*	4	6 0
Nov.	24	Ripley	*S*	3	5 0
	25	Merstham	*S*	3	9 6

Bath and Wells.

Oct.	5	West Pennard	*S*	£20	0 0
	10	Fiddington	*S*	0	10 0
	13	Staple Fitzpaine.....	*A*	2	10 0
	26	Ilfracombe, Parish Ch.	*S*	7	0 7
Nov.	17	Cleeve (one-third)	*S*	1	4 0

Chester.

Sept.	22	Coddington	*S*	4	5 0
Nov	23	Mossley, Trinity Ch. ...	*S*	2	16 4
	23	Huyton	*S*	15	8 4

Chichester.

Sept.	6	Slinfold.....	*S*	7	0 0
Oct.	5	Hurstpierpoint	*S*	3	3 0
Nov.	1	Hove, St. John's	*S*	33	13 4
	8	Ticehurst	*S*	4	10 9
	18	Westfield	*S*	3	3 0

Ely.

Sept.	15	Great Catworth	*S*	2	14 6
	19	Hawnes.....	*S*	3	1 0
	21	Higham.....	*S*	1	9 0
	28	Melbourne	*S*	3	3 2
	28	Orwell	*S*	3	8 6
Oct.	26	Tingrith	*S*	4	5 8
Nov.	7	East Hyde.....	*S*	3	10 0
	17	Whipsnade	*S*	2	7 6
	19	Sudbury (Archdcnry.)	*A*	50	0 0

Exeter.

Sept.	12	Exeter, St. Leonard ...	*S*	6	11 9
	21	High Bray.....	*S*	1	4 0
	24	Clyst, St. Mary ($\frac{1}{2}$)	*S*	0	17 6
	24	Chacewater	*S*	1	15 4
	24	Modbury	*S*	4	6 8
	30	Sandford	*S*	4	14 6
Oct.	4	St. Budock	*S*	7	3 0
	10	Phillack.....	*S*	3	0 0
	12	Bicton	*S*	2	11 9
	13	Alphington	*S*	3	8 0
	19	Truro, St. Mary's ($\frac{1}{2}$)...	*O*	2	4 1
	20	Tregony ($\frac{1}{2}$)	*S*	0	14 9
	20	St. Dominick	*S*	1	9 3
	31	Honiton	*A*	10	1 6
Nov.	1	Exeter Cathedral ($\frac{1}{2}$) ...	*S*	18	2 4
	2	Bratton Heming ($\frac{1}{2}$) ...	*S*	2	7 8
	8	Torquay, St. Luke's ...	*O*	20	8 7
	14	Otterton.....	*S*	1	13 0
	24	Portlemouth.....	*S*	0	4 8
	25	Frimington	*S*	2	0 0
	28	Callington.....	*S*	3	12 0

Gloucester and Bristol.

Sept.	12	Swindon ($\frac{1}{2}$)	*S*	1	11 0
Oct.	4	St. Briavels	*O*	3	12 0
	5	Westbury-on-Severn ...	*S*	3	0 0
Nov.	17	Stinchcombe.....	*S*	5	7 6

Hereford.

Sept.	13	Cruckton Chapel.....	*S*	2	16 8
	22	Stoke,S.Milborough ($\frac{1}{2}$)	*S*	1	0 0
Oct.	4	Warthen	*S*	3	14 6
	12	Little Birch ($\frac{1}{2}$)	*O*	2	4 6

Lichfield.

Nov.	4	Coton-in-the-Elms	*S*	1	15 5
	15	Penn,St.Bartholomew's	*S*	8	11 0
	23	Prees	*S*	1	7 0

Lincoln.

Sept.	3	Riseholme.....	*S*	£4	6 6
Nov.	17	Caistor	*S*	3	0 0
	22	Tetney	*S*	1	13 1
	29	Wadingham	*S*	0	6 6

Llandaff.

Oct.	8	Llanhenog.....	*S*	3	6 7

Norwich.

Sept.	12	Blaxall	*S*	2	17 7
	15	Carlton Forehoe	*S*	2	16 0
	22	Thorpe ($\frac{1}{2}$).....	*S*	2	10 0
	27	Walpole, St. Peter.....	*A*	2	6 4
	28	Rumburgh	*S*	0	12 7
	28	Elmham, Louth	*S*	1	2 2
	28	Dereham, West	*S*	4	12 6
Oct.	5	Aslacton	*S*	1	16 3
	13	Great & LittleGlemham	*O*	2	0 0
	26	Hardingham	*S*	3	16 0
Nov.	18	Hilgay	*O*	0	15 0

Oxford.

Sept.	13	Hagborne	*S*	2	17 0
	20	Woadlands	*S*	3	3 8
Oct.	7	Westbury	*S*	2	6 6
	27	Whitley, Christ Church	*S*	6	17 6
Nov.	9	South Hinksey	*O*	0	16 0
	22	High Wycombe	*S*	7	4 9

Peterborough.

Sept.	29	Coalville	*S*	0	15 4
Oct.	12	Isham ($\frac{1}{2}$)	*S*	1	0 6
	15	Higham-on-the-Hill ($\frac{1}{2}$)	*S*	1	8 4
	18	Brampton	*S*	3	5 0
	19	Sewsterne	*S*	1	15 0
Nov.	17	Belton	*S*	3	6 1
	21	North Kilworth	*S*	1	12 6

Ripon.

Sept.	9	Cantley, St. Mark's ...	*O*	1	0 0
	26	Pottery Fields, Leeds ($\frac{1}{2}$)	*S*	1	13 3
Oct.	19	Bracewell	*S*	0	14 8
Nov.	1	Cantley	*O*	1	0 0
	4	Charlestown, St. Thos.	*S*	1	3 0
	22	Cowthorpe	*S*	0	4 8

Rochester.

Sept.	14	Colchester, All Saints	*S*	3	10 10
	14	Wareside	*S*	2	15 0
	15	Greensted	*S*	4	2 6
Oct.	5	Shenfield	*S*	11	3 10
	7	Gravesend Ch. Union...	*A*	20	0 0
Nov.	9	Rochford	*S*	5	0 0

Salisbury.

Sept.	22	Winterborne Abbas and Steepleton.....	*S*	2	15 4

St. David's.

Oct.	6	Llanvihangel Vechan...	*S*	1	1 2
	6	Garthbrengy.....	*S*	0	8 0
Nov.	15	Capel-Colman and Llanvair Nantgwyn.....	*S*	2	2 0
	19	Hay	*A*	3	13 0

Worcester.

Sept.	19	Templeton	*S*	0	10 0
Nov.	8	West Malvern	*O*	5	0 0
	12	Trimpley	*A*	0	6 10
	17	Ditto	*A*	0	18 9

Sodor and Man.

Nov.	10	Isle of Man, St John's	*S*	0	17 0

The Church-Builder.

No. XIV.

The Incorporated Church Building Society.

NO English Churchman, whose sympathies are not confined within the limits of a single diocese or parish, but who takes an interest in the general work of Church Extension in this Country and in Wales, can be altogether indifferent to the progress of this Society; we feel sure, therefore, that we have only to bring before our readers the present deplorable state of the Society's income, in order to ensure *from them* and *through their instrumentality* an accession to its funds. We venture to say that, regarding its *past history*, no Society has such great claims on the support of Churchmen as this Church Building Society. Evidences of its invaluable labours during the forty-seven years of its existence are to be seen not only in the great number [1], but also in the beauty and the solidity of the Churches it has helped to build. Whilst, if we regard its *present* claims, we cannot consider them as in any degree inferior to those of any other institution engaged like it in labouring to promote God's glory and the benefit of His Church. And yet this Society is at the present time almost paralyzed in its labours for lack of the pecuniary means for carrying them on. We can

[1] 1,357 new Churches built; 3,572 Churches rebuilt, enlarged, or restored.

only imagine two cases which could justify this state of things: either an inability on the part of the Society any longer efficiently to fulfil the Mission entrusted to it; or, a complete cessation of the need which has hitherto existed for its exertions.

Is there any weakness in the constitution of the Society which should lead us to distrust its operations?

We answer that the Society possesses a machinery perfectly adapted to the work in which it is employed. Its operations extend over all England and Wales; therefore it is most important to guard against any partiality in the distribution of its funds, and to secure for each diocese its proper share. This is ensured by the presence of all the Bishops of England and Wales on the Executive Committee of the Society.

Being a great central Society, persons engaged in Church Building naturally look to it as an authoritative guide, a Court of Appeal in matters affecting the constructive arrangements and architectural details of Churches. For this purpose it has a Committee of seventeen honorary architects, gentlemen whose great experience and acknowledged proficiency in the science of Ecclesiastical Architecture entitle them to the highest estimation.

Then again it is requisite that such a Society should adapt itself to the changed circumstances which arise from the growth of population in this country. It has therefore established a *Special fund*, for providing Church accommodation in places where the increase of the population renders *immediate* provision necessary, but where funds for a permanent Church cannot at once be obtained. In these and other respects we consider the organization of the Incorporated Church Building Society to be so perfectly framed as to merit the entire confidence of all Churchmen.

But has the need for its further labours ceased?

The answer to this question is to be found in the *number of applications* still being made for the Society's help, and in the

urgent and pressing nature of those cases which are every month brought before the notice of the Committee. During last year, ending March, there were no less than 137 appeals for grants from the Society, either for building or restoring Churches, all of them deemed by the Committee deserving of a far more liberal response than it was in their power to make. At the five monthly meetings of the Committee, which have been held during the present session, the Society's aid has been sought in behalf of 48 Churches. Here is abundant evidence that the work of the Society is far from finished, and that the value of its assistance is fully appreciated by those who need it.

To show the urgent nature of the applications continually being made to the Society, we cannot do better than state a few cases recently brought before the notice of the Committee, in the very words of the applicants.

"The present Parish Church of Neath has not 100 free sittings for a population bordering on 9,000; three-fourths of the working class are a Welsh-speaking people, and for these there is no provision made by the Church in the town. In a suburb there is a small Chapel, where Welsh services are conducted once only on Sundays. It is now proposed to restore the old Parish Church to the Welsh, and to erect a new one for English services."

"The people for whom the Church (at Acock's Green) is intended have almost suddenly been called together, owing to the great accommodation afforded by the Railway, and buildings of all kinds are rapidly springing up. The Dissenters have already built two Chapels, and a great many Church people attend them in consequence of the great difficulty in getting to their own church, and unless church accommodation is provided it will become an entirely Dissenting parish."

"The District of Hednesford is situated from two to four miles from the parish church; the present population will double itself in a few months; no less than 150 new cottages are in progress of erection, the result of new colleries. There is at present a licensed room, but it is far too small for the congregation habitually assembling in it."

The applications for aid from the *Special Fund for building School Churches and Mission Houses* are no less pressing; the following cases fairly represent the nature of these appeals:—

Mission Chapel, White's Row, Portsea.—"White's Row, leading out of the main thoroughfare of Queen Street, is one of the worst parts of Port-

sea. It is impossible to overstate the wretched condition of this spot: the street seems given up to vice; infamous houses abound throughout its length, and are used to harbour the unhappy women who are daily drawing to their ruin the young and thoughtless of this garrison and seaport town. The locality, moreover, is densely inhabited, and swarms with children who are growing up in the midst of iniquity, and are being led into sin at a very early age, through the corrupt example of those amongst whom they dwell.

"To change this state of things, to bring back the wanderer, and to protect the innocent from falling, it is proposed, under God's blessing, to build a Chapel in White's Row, and to make it the centre of a Mission to be worked by the clergy of Holy Trinity, Portsea.

"The building will be open for Divine Worship under the licence of the Bishop, and will be wholly free and unappropriated.

"The site together with the expense of conveyance is to cost £225; the Chapel £275 more; making altogether £500."

Spalding, West Pinchbeck.—"The particulars of our need are these:—My parish extends in length six miles, and rather more than four in breadth, has a population of 1,500 scattered in every direction. There is a church, parsonage, and schools in the least scattered part of the parish, and the new building for a Sunday and week-day evening service, day school, under a mistress, and Sunday school is to accommodate about 500, distant at present from any church or school two, three, four, and five miles. A site has been given me on a spot that has a population of 300 close to it."

North-Moor Green, Bridgwater.—"The population is about 850, and the extreme length nearly five miles. In consequence of the badness of the roads, some portions of the parish are very difficult of access. This is especially true of the vicinity of Somerset Bridge, which is quite isolated from North-Moor Church and Schools. In this district, where the population is rapidly increasing in consequence of the establishment of extensive brick-yards and timber-works, a school is imperatively demanded for the young, who are growing up utterly destitute of instruction, while, among the parents, there is a considerable amount of avowed infidelity."

The Committee deeply regret that they only have it in their power to aid in such very limited degree these deserving objects. The diminished income of the Society has only enabled them to expend the sum of £2,440 in reply to the appeals made this session; whereas, had they been able to continue even the moderate scale of grants which until recently they have adopted, a sum of not less than £5,566 would have been bestowed on these objects. It is therefore under circumstances of the utmost anxiety that the Committee are now appealing to Churchmen throughout the country for funds to enable them to revert to

their former liberal scale of grants in aid of Church Building in England and Wales.

They desire gratefully to record the following contributions of £5 and upwards received since the publication of our last number:—

FOR THE GENERAL FUND.

	£	s.	d.
The Marquis of Exeter	200	0	0
Wigram, Edward, Esq.	5	0	0
Wigram, Octavius, Esq.	50	0	0
Hyde, F. C., Esq.	10	0	0
Farnell, John, Esq. (Legacy)	2,000	0	0
Boulger, Rev. John	100	0	0
Powell, Francis S., Esq., M.P.	10	0	0
Richards, E. P., Esq.	10	10	0
Heberden, Rev. W.	20	0	0
Watts, Mrs. C. (Legacy)	31	5	0
Miss Salt	21	0	0
Rev. T. V. Durell	25	0	0

FOR THE SPECIAL FUND.

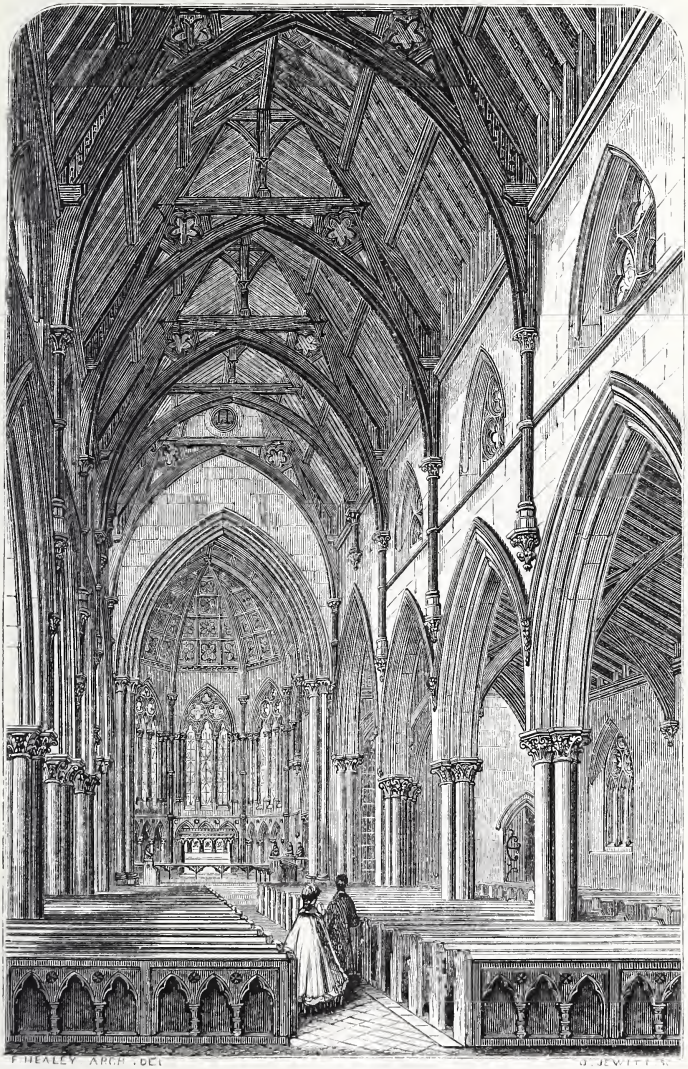
Wood, Sir William Page	10	0	0
Powis, Earl of	25	0	0
Hughes, Rev. H. H.	10	0	0
Ford, Rev. Prebendary	5	0	0

Church Building at and near Bradford.

IN another page appears an engraving intended to illustrate the interior of All Saints', Horton, noticed in our last number, which has been erected by Mr. F. S. Powell, M.P., after designs by Mr. F. Healey, architect, Bradford, based on preliminary sketches from the hand of his late father. A congregation numbering 1,050 may be herein received without pressure or inconvenience. We may add that the stall-work in the chancel is executed by Messrs. Rattee and Kett, of Cambridge, in a manner worthy of their high reputation.

The Bradford Church Building Society has continued to move with energy and ardour. Since our last notice the ground for the eighth church has been obtained, with every reason to hope that the works will be in active progress within two or three months; a promise to erect a school-chapel on land already provided in the ninth district has been given; and a site for a school in connexion with St. Thomas's Church has been placed at command of the Incumbent. The coming year will probably witness the completion of these works. There remains as unbroken ground but the last of the Ten Churches embraced within the original scheme. With reason may the Committee write in their fifth report that they, "no longer inviting aid on the ground of theory or general principles of Church Extension, now appeal to facts as an ample warrant for an earnest invitation to co-operate with their efforts. That having completed so large a portion of their task, and witnessed fruits beyond the most ardent hopes, they take courage to continue the work, nothing doubting, that the assistance of those seeking to spread the Gospel among mankind will sustain them, and carry to a successful issue the design to erect Ten Churches within the Borough of Bradford."

The impulse given to Church Extension by this effort has been felt beyond the limits within which the Society has hitherto laboured. These works have not, however, advanced beyond the first stages of discussion, securing the site, or collection of funds, except at Heaton, a hamlet which covers a beautifully undulating and most picturesque district on the terraces which rise along the north-western boundary of Bradford. The population, more rural in occupation and habits than the strictly mercantile dwellers in the town, had been under the ecclesiastical superintendence of the Incumbent of Shipley; but distance, difficulty of passage in a direction cutting the main lines of communication, and the steep slopes of their own hills, had practically shut them out from the parish church. Services held by a curate in an inconvenient room were not such a substitute for more dignified and permanent ministrations as to enable the Church to make head against the adverse influences which it is her mission to encounter. But a happy and hopeful change has given new colour to the picture. The persevering and patient



All Saints', Bradford. Interior.

exertions of the clergy, the fullest share of toil and responsibility devolving on the Rev. H. Mitton, curate in charge, are rewarded by a church, graceful in design, of such size as to satisfy existing needs, and of such plan as to suggest easy and inexpensive enlargement as new dwellings arise. The Earl of Rosse offered the site and £200; B. Wood, Esq., being also a most generous benefactor. It is hoped that a parsonage may be purchased ere the present year closes. A district has been duly constituted, and the young parochial offshoot evinces every sign of vitality and of power to maintain an independent and healthy life.

On the eastern flanks of the valley running to the north of Bradford two undertakings engage attention, with unequal hopes of rapid advance, but with equal certainty of accomplishment at no distant time. For both districts school-churches have been provided; in the one a comparatively scattered people manifest anxiety which meets with hearty response; in the other a throng of those deriving occupation from factories offers every incentive to vigorous working out of the design to erect a church. For the former J. A. Jowett, Esq., has provided a site in a well-selected position, plans are drawn, and other necessary details have practical consideration. As to the latter,—Churchmen travelling along the Midland Railway from North Yorkshire to Leeds will not fail, as the train rests at the Shipley station, to recognize in the village of Windhill, which hangs in so strange a manner along the steep on their right, a scene where the devoted clergyman may well put forth his energies. He may find neither the social dignity nor the ease of clerical life as passed amid rural pleasures, but will derive more ample recompense and a more genuine motive from the conviction that his working day is spent amid a busy multitude whose good qualities invite every effort to elevate them, and whose quick appreciation of hearty work daily presses on the willing labourer to daily increasing exertion.

Wythop Church, Cumberland.

THE Mountain Chapelry of Wythop is situated midway between Cockermouth and Keswick. The population consists almost entirely of agriculturists and farm labourers, there being no resident gentry in the place. The present church (or chapel) is a small, low, dilapidated building, standing in a wood at the summit of Sale Fell, at a considerable distance from many of the parishioners, and only accessible to some after a steep climb of upwards of a mile. During the inclement months of winter, when the storms peculiar to the Fell districts are raging, attendance on the public means of grace is quite impracticable to the aged poor. Occasions there have been when the officiating minister has been met by some of his people returning home, they having been repeatedly blown down by the fury of the wind in their efforts to ascend the Fell.

The present chapel, of which we give an engraving, was

Wythop Old Church.

Architect,] Wythop New Church. [W. Bruce.

erected in 1673, and is in such an advanced state of decay, that a new building is imperatively required. Every thing in connexion with the place is of the most primitive character. As an instance, it may be mentioned, that the Communion Table is composed of a narrow board, supported by a moveable bracket, *inside the reading-desk;* and that the vessels employed at the celebration of the Lord's Supper are a *cheese-plate and a pewter pot!* No font is provided for baptisms; neither is there the necessary convenience of a vestry. Although all the children in the parish of a reasonable age have been collected, *there is no school-room;* the consequence being that they have to meet in an extremely inconvenient apartment in a cottage, at a great distance from the Chapel.

Several facts in the history of the Chapelry, or "Lordship" of Wythop are of a curious and interesting nature. The scattered inhabitants of this mountain district for some centuries appear to have enjoyed the immunities of a sort of local government, especially in matters ecclesiastical. Dividing their parish into four "quarters," they elected from each, annually, a representative, whose powers and duties were defined in a document drawn up in the reign of James the First, bearing date "25th day of Jan. Anno Domini 1623." The chief functions of these four persons, called "Chapelmen," were, the election of the Parish Minister, or "Reader" (who might be a layman, and was generally the schoolmaster), the collection of "Devotion Money," the supervision of chapel repairs, and oversight of the parish school. The provision made for the Curate or Reader was certainly complete in its way. His actual stipend consisted of tenpence-halfpenny per Sunday, as an old receipt testifies, which runs thus:—"Received of the Chapelmen of Wythop the sum of 28*s.* 5*d.* for Thirty-one weeks for Reading Wages by me John Fisher." To make amends for the low scale of "reading wages," however, the generous people of the "four quarters" supplemented it with "whittlegate"—interpreted as *board and lodying.* Each "quarter" received and maintained the poor "Reader" in turn, for the space of three months in the year, thus enabling him to exist. It was generally understood that after serving for some time in the double capacity of reader and schoolmaster he might proceed to take

Holy Orders. The mode of electing the parish minister was in the year 1753 altered. From that period it was agreed that it should be by the vote of the parishioners generally. Each tenement in the township had a vote, and if there were more candidates than one, the best supported obtained the appointment. This arrangement has continued, in theory, to the present time; but, practically, Sir Henry Vane, who owns almost the whole parish, has the patronage.

Primitive as the chapel now appears, it must formerly have been much more so. Until the year 1842 the floor was not even paved. Indeed, there are persons still residing in Wythop who tell of days when a goodly crop of nettles flourished under the seats and in the central passage. The structure as it now stands, with its unsealed, flag-covered roof, its oft-spliced tie-beams, its dank atmosphere and generally sepulchral aspect, sufficiently confirms the statement. In former times, a bell, which tradition asserts was a "kale-pot," hung in a tree hard by the little chapel, and not confining its services to legitimate purposes on the Sunday, kept up a general tinkling throughout the week, in obedience to the motions of the natural bell-frame. The tree, however, having been long since removed to afford the chapel better light, the bell is counted among the things that were.

The singular position of the chapel, standing as it does in a wood, at the top of a mountain, has given rise to much speculation. It is highly probable that the original building was erected in the troublous times of Queen Mary, and that its secluded situation was chosen to avoid detection. We are glad to understand it is intended by the promoters of the new church to allow this curious little edifice to remain in its present state, and not pull it down.

The lively interest felt by these humble mountain people in their miniature church was manifested by sundry bequests thereto. In the parish book the following receipts and memoranda are recorded:—

"That Urcilla Fisher, of Wythop Hall, left *twenty shillings* to the use of Wythop Chapel, by her Executrix Catherine Stubbs, this 13th day of January, $17\frac{2}{11}$.

	£	*s.*	*d.*
"Rec'd of Catherine Stubbs, Executrix, the above Sum, left to the use of the Chapel	1	0	0

"That William Greenop, of Routhingbeck, who died in June, 1710, did, by his last Will and Testament, leave *Ten Shillings* to this Chapel Stock, and is paid in to the Chapel by his Executor, this 7th of January, 1710 [1711?] in the presence of Wm. Pearson, Robert Fisher, Henry Fisher."

The merits and demerits of the Reader are thus set forth in a document dated 1753:—"And that no married man, or man that has any natural impediment in his body, or casual maim, or any defect in his speech, sight, or hearing, but that such a man as is of the best conduct, and to his such other qualifications as may enable him to serve the Township in the most advantageous way, shall at all times for his merit be preferred, elected, and chosen."

The perfect contrast between the old church and the new one is fairly represented in our engravings. The very inconvenient position of the old building rendering it most desirable that a different site should be found for the new church, an eligible piece of ground, for the church and schools, at the foot of the mountain, has been presented by Sir H. Vane, Bart., and great efforts are being made by the Curate in sole charge—Rev. J. Ormiston—to obtain the funds that are still required[1]. The architect of the new church is Mr. Bruce. The nave of the church is 40 feet long by 21 feet wide, the chancel is 19½ feet long by 16 feet wide. The nave roof has curved braces, crossed at the apices, and supported on stone corbels. The building will contain 120 persons, and all the seats are free.

J. O.

Ten Years of Church Extension in the Diocese of London.

THE Committee of the London Diocesan Church Building Society have lately published the Report which they presented to their Subscribers at the Annual Meeting in June, 1864. As this Report contains a summary of the proceedings of the

[1] Our readers are requested to notice the appeal for this object in our advertising columns.

Society for the ten years which have elapsed since its establishment in May, 1854, we think that a short abstract may prove interesting to our readers.

But in order adequately to appreciate the services rendered by the Society to the cause of Church Extension in the Diocese, we must advert to the circumstances which preceded its foundation.

In 1836 Bishop Blomfield issued his proposal for building fifty new churches under the instrumentality of "The Metropolis Churches' Fund." Rapid progress was made at first. In *eight* years only from the commencement of the Fund, arrangements had been made for the erection of the whole number proposed in the Bishop's Scheme. But, although the Committee were enabled for some time longer to offer assistance, and the number of churches either wholly built or partially aided by the Fund reached eventually to seventy-eight, the contributions of the public gradually fell off, and dwindled to so low an ebb, that it appeared to have run out its appointed course, and to have subsided into the phase of historical rather than present existence. The Committee reported, in 1849, that "their resources were entirely exhausted;" and again in 1853, that they had received in the four intervening years but £18,000, of which £14,500 were the contributions of *four* individuals only, while the number of annual subscribers did not exceed *three*. In the mean time the Census returns of 1851 showed that, even while the Fund was in full activity to make up for the arrears existing in 1836, a further enormous increase had taken place in the numbers of the population. In the ten years, 1841—1851, 560,000 souls had been added to the previous inhabitants of the Metropolitan District. The Report too on the Means of Religious Worship demonstrated, by figures which could not be disputed, the lamentable deficiencies in organization for spiritual purposes of many of the northern and eastern Parishes of the Metropolis.

But what could the Bishop do while the Churchmen of his Diocese stood by, taking generally but little interest in the subject, and withholding those pecuniary means which were indispensable for the prosecution of remedial measures? In this emergency he gladly welcomed a proposal made in a pamphlet

published in 1853[1], for the institution of a Diocesan Society to aid in providing churches, parsonages, and endowments, by means of funds to be collected from the whole Diocese, and applicable to any part of it which might require assistance. To this new scheme he gave practical effect by inaugurating the London Diocesan Church Building Society in May, 1854.

Great beyond expectation as had been the early success of the Metropolis Churches' Fund, the Bishop had learned, by years of subsequent opposition, objection, and faint and feeble support, not to be over-sanguine. The very moderate attendance at the foundation meeting held in the modest apartment, the lower of Willis's Rooms, was prophetic of the amount of co-operation to be tendered to the new Society in coming years. Notwithstanding the urgent appeal of the Bishop in his Charge in the autumn of 1854, and the annual addresses of his successor, Bishop Tait, the cause of Church Extension, as represented by the Society, has not, it must be confessed with regret, received that liberal encouragement which its intrinsic merits ought to have secured to it, in a Diocese abounding in wealth, amply supplied with organs of information in the religious newspapers and periodicals published within its limits, and the centre of many Christian efforts of diffusive benevolence.

Still, in spite of circumscribed means, and too general indifference, the Society has laboured honestly, heartily, and effectually to fulfil its appointed task. It has adapted itself with great flexibility to every opening for usefulness which has presented itself. Although its title of "Church-building Society" implies to superficial observers that its operations are limited to the mere building of churches, they have really embraced a far wider sphere, and have been conducted upon a very complete progressive system from the assignment of a District to a Missionary Curate to the final consecration of the permanent church. And not content with making grants from its funds to specific objects, it has made those funds do double work, by lending them, in the interval of their being voted and being called for, a period oftentimes of three or four years,

[1] "Remarks on the present State of the Metropolis Churches' Fund. By a Layman." London, 1853.

to cases in which temporary and not permanent help was chiefly needed [2]. It has also fulfilled the important office of keeping before the public the need of Church Extension, and reminding them of the existence of an organization ready to afford assistance if only adequately supported.

The Society, it is stated in the Report, had received during the ten years £77,858 9*s.* 10*d.*, of which sum £12,945 10*s.* 7*d.* were appropriated by the donors to defined local objects, the remainder being left at its own disposal; and had expended in Grants to

	£	*s.*	*d.*
"Permanent Churches	19,873	6	8
Temporary Churches	5,512	16	0
Missionary Curates	4,158	6	6
Parsonages	3,983	6	8
Purchase of Sites	10,861	5	2
Endowments	1,100	0	0
	£45,489	1	0."

Besides these Grants the Society had lent £8,783 6*s.* 8*d.*, "to less needy parishes, where it was very important to obtain at once the means of carrying out the works proposed, but where in due course the amount advanced could be repaid, for use in other places."

"Meanwhile the population of the whole of London had increased by some half-million, and therefore the numbers to be provided with religious ordinances must have also largely increased. How forcibly all this brings before us the importance

[2] The following is the Summary of Grants and Loans, 1854—1864, appended to the Report:—

New Churches	27
Rebuilding and Enlargement	1
Enlargement	6
Enfranchisement and Purchase of Proprietary Chapels .	5
Temporary Churches	39
Purchase of Site	25
Missionary Curates	16
Parsonages	29
Mission Fund Grants	15
Loans	28

of the work which the Diocesan Society has been carrying on during this time. When it was first established, there was, from causes into which it is not necessary now to enter, considerable apathy in public opinion on the subject of Church Extension. The funds placed at the disposal of the Society (with the noble exception of the sums given by certain of the Landowners of London) were but small, and the Committee had for some time to labour on under much discouragement, confident only in the goodness of their cause, and sure that in due time the prejudices that existed against it would be cleared away. For in the long run, common English sense would teach men that the most effectual means of supplying the religious wants of London must be those which established permanent centres of spiritual activity, and that the grand old machinery of our parochial system, with all its proper adjuncts efficiently brought into operation, is that by which, after all, the evangelization of our crowded thousands is most hopefully to be undertaken. The Diocesan Society has, as has been shown, during the ten years of its existence, been forward in introducing into its scheme any additional means of usefulness that appeared to the Committee likely to aid in advancing their designs; but they have never lost sight of the one great principle, that all their efforts were to lead up to a permanent result, that their Missionary stations were, in general, to be so selected as that there should be a prospect of their being in due time independent Districts, and that thus the work of the Society should leave a lasting impression upon the religious state of London. The Committee can most thankfully point to 36 *permanent Churches*[3] built or in progress, assisted with aid from the Society's funds, besides several others not yet begun to which Grants have been made; to 14 *Mission Stations*, now or about to become independent Parochial Districts, twelve of them with their Churches already built or in progress; to 8 *other Mission Stations*, several of which bid fair in no long time to become independent as well; to 20 *Parsonages*, established as the home of the Clergyman, and the centre of Christian usefulness in the midst of his Parishioners; and to 20 *Sites* secured, 16 of which are already occupied.

[3] The total number of New Churches consecrated in the Diocese in the ten years was 69; of Temporary Churches opened, 59.

"There is much in such a record that may well lead the supporters of the Society to thank God and take courage. But beyond this the Committee believe that the Society has been of the greatest value as an abiding centre of Parochial extension in the Diocese, where advice and information has been always obtainable by the Clergy, and where the experience gained from year to year in the various questions connected with Church Extension has been preserved for the benefit of future workers. It is very little known how large an amount of work connected with the Diocese is transacted in the office of the Society independently of what immediately concerns its own operations. Nor is it to be forgotten, as one of the fruits of the Society's success, that that great movement of the Bishop of London's Fund, which is assuming such large dimensions, and which bids fair to accomplish a most important spiritual work in the Metropolis, took its origin from the Diocesan Society, and has incorporated into its scheme the complete list of the operations of the Society. If to this is added that in both the Charges delivered by the present Bishop of London since he occupied the See, this Society has been mentioned in terms of the highest commendation, and its claims to support urged upon the Churchmen of the Diocese, the Committee feel that they may hope for a favourable verdict from those who have entrusted their charitable contributions to their stewardship, and that the London Diocesan Church Building Society has, by the blessing of God, accomplished a most important work in extending the preaching of the Gospel of Christ among the densely crowded thousands of our vast Metropolis."

"The Committee then, at the close of this the tenth year of their labours, commend most earnestly to the Churchmen of the Diocese, and to all who are interested in the spiritual welfare of London, the cause of this Society."

The Managers of the Society have recently received the strongest possible external testimony to the general soundness of their views as to the requirements of the Diocese by the foundation of a new Association, under the title of "The Bishop of London's Fund," embracing mainly the same objects, although with some few additions, and proposing to raise £1,000,000 for the purposes of Church Extension in ten years. The statistics, published by the Bishop's Fund, prove by figures derived from

independent examination, the whole case which the Society had been laying before the public year by year, while the general admission, by the Public Press, of their accuracy may well excite our surprise and regret that previous representations had been allowed to pass almost unheeded without any adequate remedy being applied.

The more cordial reception of the new Association is a subject of congratulation to every sincere and earnest Churchman in the Diocese. The fact that between May, 1863, and Dec. 31, 1864, £100,000 had actually been received by the Fund, while £70,000 were promised, shows that the merits of the case are more widely appreciated, and gives ground to hope that the spiritual evils may at length be grappled with in a manner more commensurate with their extent and their intensity. But at the same time the history of previous efforts should warn us not to be over-confident; and should teach us that a prosperous commencement does not at all imply that steady, self-denying perseverance, without which the arduous task before us will never be accomplished. It is clearly not enough that the Chief Pastor of the Diocese shall periodically lay before its inhabitants a statement of its deficiencies in spiritual organization,—nor that the Diocese shall have abundant means of supplying these wants,—nor that it shall, year by year, be the rendezvous of all that is eminent in rank, in science, in art, and in religion. Such is the uncertain, fitful nature of the Voluntary Principle, that there has been the least religious provision precisely in that part of the kingdom where such deficiency was least to be expected, and where there was least excuse for its existence.

"It is a startling fact, however, brought to light by the recent Census [1851], that, notwithstanding the operations of the Metropolis Churches' Fund, *the total provision for public worship*, including not only Churches, but Meeting-houses of all descriptions, *is less in Middlesex than in any other English county*..... With all reasonable allowances for the inaccuracies inseparable from such extensive and complicated returns, it is evident that, notwithstanding the munificent donations of individuals to the Metropolis Churches' Fund, the great body of Churchmen throughout the Diocese have been lamentably wanting in their duty; either not contributing to the good work at all, or not according to their ability. They have shut their eyes to the fact, that this greatest and wealthiest of Cities must, under God, exert a commanding influence for good or evil, not merely on other Dioceses, but

throughout the British Empire, and the world at large; and that they cannot, without betraying the most essential interests of Christendom, allow, when it is in their power to prevent it, the growth of Infidelity and Heathenism among the millions around them, for whom they are especially bound to feel a Christian interest[4]."

We are disposed, however, to take a more cheerful view, and to look forward with a better hope for the future. Recent instances of individual munificence in the cause of Church Extension, and the renewed efforts making in some of our large towns, combined with the greater advantages now derived from endowments by the Ecclesiastical Commissioners, indicate that a better spirit is abroad. We earnestly trust that both "The London Diocesan Church Building Society" and "The Bishop of London's Fund" may share in this prosperity, and that when another decade shall have run its course, a brighter record may be given of "Ten Years of Church Extension in the Diocese of London."

W. R.

Sermons and Societies.

WE think it may be asserted, without fear of contradiction, that in no other Church, and indeed in no other religious society, are the Christian and beneficent institutions of the country supported by what are called "Charity Sermons" to nearly the same extent as in the Church of England; and no doubt it is a circumstance about which we may feel some pride and much gratification. The amount of money collected in this way for different religious and charitable societies in the course of a year is immense, and so far there is matter only for rejoicing; but the picture has another side. These societies and institutions have multiplied to such an extent during the past few years that it is utterly impossible for the clergy to advocate the claims of even a tithe of them in their Churches. Were any clergymen—ignoring the manifest claims which some societies have to more frequent advocacy—to preach a "Charity Sermon" every month for one of the

[4] Address of the London Diocesan Church Building Society, May 1854.

various Christian Institutions (dependent upon voluntary support) which he would be glad to assist, each institution would probably have a turn about once in ten years. It is evident therefore that all cannot be admitted; and the consequence is, *a general race for sermons.* Of course but few comparatively win, sometimes the most deserving, sometimes the most importunate, but still all of them objects worthy of the aid they seek. Apart from those special appeals which the peculiar circumstances of each parish may necessitate, apart too from those exceptional cases where the miseries of famine, war, or pestilence claim for the sufferers the sympathy of each Christian congregation, how multitudinous are the objects for which every clergyman is every year requested to *preach;* "urgent appeals," "pressing needs," "special claims," pour in from schools, parochial, diocesan, orphan, ragged, blind, deaf and dumb, for children of soldiers, of sailors, of professional men; from hospitals, infirmaries, dispensaries, asylums, alms-houses; from religious unions, sisterhoods, homes, penitentiaries, reformatories; from Societies for spreading the Gospel in other lands; from Societies for promoting additional pastoral ministration, for Church building, Church endowment, district visiting, building parsonages, and for aiding in various other branches of Church work and Church extension.

The parish priest is distressed and bewildered; there are travelling and organizing secretaries vying one with another in the good cause in which they are engaged, struggling to get to his pulpit. What is he to do? You will say, perhaps, "Admit them all, give each one a turn; you will at any rate be getting money, by doing so, for these Institutions, all of which you acknowledge to be excellent and deserving." It might be so, but then the question comes: do we not lose more than we gain? The eloquent and impassioned appeals of these gentlemen may indeed draw forth liberal contributions from their hearers; but then does not a congregation become *wearied* with a quick and continued succession of these appeals? The answer to this may be found in the frequent exclamation: "What! another charity sermon next Sunday!" No, the clergyman cannot take all, *he must select*, and he had better *classify his objects* and *systematize his collections.*

Considering the number of Church Societies which have an undoubted claim upon the offerings of our congregations, it is a question whether some institutions, for which *charity sermons* are preached, really ought to look to the Church alms for their support; but this is a matter which must of course be left to the discretion of each individual clergyman. Having selected the objects whose claims upon him seem to be paramount, we venture to recommend that he should classify them under as many different heads as he can conveniently admit Sermons for them in the course of the year, such as, Home Missions, Foreign Missions, Schools, Orphanages, Local Charities, &c. &c. Then let these several objects be brought before the congregation at the *same season* (following as nearly as possible the Church's seasons) every year. This arrangement has these advantages: first, it avoids perplexing or offending the congregation by bringing before them at different periods two or more kindred societies having identical objects, and probably to some extent the same spheres of operation: second, the members of the congregation, anticipating the periodical recurrence of these appeals, are not irritated by any unexpected frequency of charity sermons: third, they learn from the regular order observed in the arrangement of these sermons, to acquire a *habitual system* of almsgiving, to give on *principle*, and not by mere *impulse:* and fourth, it enables the Clergyman, without multiplying *charity sermons*, to give aid to several objects that range under the different classes included in his course of annual sermons. Of course where the Church's rule is observed, and the *offertory* is regularly collected from the congregation, the whole matter is much simplified; either special offertories may be given to the several selected objects, or a portion of the whole amount collected in the year may be annually divided amongst them, the claims of each particular society being still periodically advocated in the church; whilst the important lesson that *Christian almsgiving* is a *Christian duty* (after all the most powerful incentive to liberal contribution) is being every Sunday taught in the Church by precept and example.

The establishment of *Diocesan Societies* has done much to relieve the clergy from the difficulties we have named, and our attention is drawn to this subject by a further advance made

in this direction by His Grace the Primate in setting on foot a Diocesan Society for Canterbury. Diocesan Societies generally enable the clergyman to gather into a single appeal four or five Diocesan Church objects, and a few take a wider range than this; thus *one charity sermon* suffices, where otherwise four or five would be required. But still in most cases there has been irregularity in the recurrence of the appeals for these local Societies, and in all cases the race for sermons between the local and the general Societies has gone on with the same ardour. We welcome then, as an example we trust may be followed in other Dioceses, the proposal which is embodied in the following resolution passed at the inaugural Meeting of the Canterbury Society, and which was proposed by the Earl of Romney, and seconded by Sir Edward Dering, Bart., M.P.:—

"That his Grace the Archbishop of Canterbury be solicited annually to issue a Pastoral Letter, requesting sermons to be preached and collections to be made in the several churches of the diocese in behalf of the Society: and that in order to promote a cordial co-operation with 'The Incorporated Society for Building and Enlarging Churches,' as well as to relieve the clergy from the burden of advocating the claims of two very similar Societies, one-fourth of the total amount of such collections shall be annually paid over to the Incorporated Society, on condition that applications for sermons in aid of its own peculiar funds shall not be made by that Society in this Diocese."

Now every clergyman must be sensible that the Incorporated Church Building Society has a strong claim upon sermons in its behalf in every Diocese; he is no less sensible that the local Church Building Society has also a like claim. Here are two Societies having like objects, differing only in that the one helps to build churches in a *single Diocese* of England or Wales, the other in *all Dioceses* in England and Wales; but the people generally fail to appreciate this difference, and they are annoyed at being invited to contribute twice perhaps in one year to what they consider the *same object.*

To institute an *annual sermon* in behalf of the new Society, was virtually to shut out the old Institution from any chance of sermons in the diocese. This was felt to be very unfair; and therefore, at once to silence all rival claims between the two Societies for sermons, and to secure a just and equable apportionment of the funds available for Church building

between them, the resolution we have mentioned was adopted. If all other Diocesan Societies would follow the same course, there is no doubt that both the local and central societies would be considerable gainers in respect of funds, whilst the clergy would be saved the annoyance of appeals for sermons from two kindred Societies, and the Incorporated Society would be saved the needless (and often fruitless) expenditure of labour, time, and money, to which it is now subject in issuing periodical applications for sermons in its own behalf. Of course, as regards public meetings, annual subscriptions, donations, and bequests, the Societies remain quite independent of each other.

The new Canterbury Society embraces Church Building and Enlargement; Endowment of new Livings; the increase of the Endowment of small Livings, and the Building of Parsonage-houses. In many Dioceses the provision of *additional Curates* is included as one of the objects; sometimes too a portion of the funds is contributed to the *National Society* for promoting the Education of the Poor in accordance with the doctrines of the Church of England. One sermon in each year for these objects could hardly be distasteful to the most fastidious congregation.

W. F.

Stones of the Temple.

No. X. THE PAVEMENT.

"Behold, I will lay thy stones with fair colours."—ISAIAH liv. 2.

MR. ACRES and his family attended Morning Prayer at St. Catherine's, the day following the Vicar's Lecture; and after service they examined with greater interest than ever they had done before, the floor of the church; indeed Mr. Acres confessed that till that morning he had never had the curiosity to walk up either of the aisles of the church with the view of finding any object of interest on the pavement. In the course of their search they now discovered a large flat stone, hitherto unknown even to the Vicar; the stone, when cleansed from the dust which had accumulated upon it (for it

was placed in a remote corner of the church), was very white; it was engraved with the figure of a priest, and the incised lines were filled with a black resinous substance, so that it almost looked like a large engraving on paper, or still more like one of the copies of brasses which Ernest had exhibited the night before[1]. But what most attracted their attention was the curious old *pavement tiles*, of various patterns, which they found in different parts of the floor of the church. Their admiration of these ancient works of art was soon so deeply engaged, and their desire to know more about them so excited, that Ernest was speedily despatched to the vestry to request the Vicar to come and satisfy their inquiries.

"I rejoice to see you, Mr. Vicar," said the Squire, as Mr. Ambrose approached, "pray come and save me from any further confessions of ignorance; the children have been persecuting me with a hundred questions about these ancient tiles, and I really am not able to answer one of them. We must again be dependent upon your kindness for some information on the subject."

"Then, if you please, we will walk and talk, as I must go this morning to see old Wood, at the Warren Lodge; the poor man is very ill."

"Oh, we shall enjoy that," exclaimed Constance; "and do, Mr. Ambrose, give us a nice lecture like you did last night."

"Well, my dear, if it is to be a real lecture, we will suppose this gravel path to be my platform, and your father and yourselves to be my highly respectable and most intelligent audience; and so making my bow to the company, I will begin.—There is considerable uncertainty as to the origin of these tiles. Most people suppose that the old Roman tessellated pavement suggested the idea of representing figures on tiles. But we may imagine them to be merely the result of successive improvements. First, there was the rude tile or brick; then, in very early times, the makers impressed their own particular marks upon them; and from this simple practice we can easily imagine the gradual introduction of the elaborate patterns you were looking at in the church."

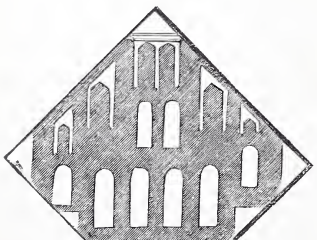
[1] Monumental slabs of this description are most common in the midland counties.

"If you please, Mr. Ambrose," said Constance, "will you tell us what was the Roman tessellated pavement?"

"It was composed of a number of square pieces of hard-burnt clay, like dice, of different colours; these were arranged to form a pattern, and then firmly fixed in very strong cement. They were exceedingly durable, and often of most elegant design. When found in the ruins of Roman villas, which they frequently are, they generally appear almost as fresh as when they were put down. Some of these tessellated or mosaic pavements are to be found in a few old churches; the most beautiful now existing in England, are in Westminster Abbey, and in Canterbury Cathedral, near the tomb of Thomas à Becket."

"But don't you think it probable," inquired Mr. Acres, "if these tiles date pretty nearly back to the time when the mosaic pavement was used, that the pavement suggested the tiles? there seems to be some similarity of pattern, and I noticed that in one part of the church there are *plain* tiles of different colours arranged so as to form a pattern[2], which seems on a larger scale a close imitation of the mosaic pavement."

"It may be so; and this view seems confirmed by the circumstance that in some foreign churches the tiles are mixed in the same pavement with mosaic work. It certainly seems a natural transition from the one to the other. These tiles exist in abundance and great beauty in Normandy; and though, as I have said, we cannot fix a precise date to their introduction, it seems not improbable that we are indebted to that country for the first idea of using them in the pavement of our churches, since in some instances they appear to be coeval with the erection of Norman churches in which they are found. Some have upon them the *circular-headed arch*,



Encaustic Tile in Brooke Church, Kent.

[2] This is the case in Ely Cathedral.

which is characteristic of Norman times; and as no doubt the later tiles frequently indicate by their patterns the period of ecclesiastical architecture to which they may be referred, most likely these Norman tiles may be equally relied upon. In Ireland, tiles of this date are more common than in this country. Their *general* use, however, has prevailed among us from about A.D. 1250 to A.D. 1550, and the finest and most interesting specimens we have remaining are at Gloucester and Malvern. There are several different kinds of ornamental pavement of which specimens remain. In the ruins of Fountains Abbey are specimens having the pattern pierced through the entire tile, and afterwards filled in with clay of another colour. At Canterbury there are circles of stone pavement with patterns cut in relief, the spaces being filled in with dark cement. In the early stages of the art the pattern of the tiles was sometimes left in relief, the tile being of one colour only, but the uneven surface was found to be very inconvenient for walking upon. And then there are the encaustic tiles, so called because the patterns are *burnt into* them. These are by far the most common sort of tile pavement in our English churches, especially in the southern and western counties."

"I suppose, Mr. Ambrose," said Constance, "that the tiles in our church are of that sort."

"Yes, all of them, both the new and old, except the few of a different kind which Mr. Acres spoke of just now."

"And will you be so kind as to tell us how they contrived to make those pretty patterns on them?"

"Oh, yes, it was a very simple process; very much in the same way as Bridget makes those pretty pats of butter we admire so much; quite the same, if Bridget would only fill in the spaces between the patterns with butter of another colour. They first made the tile of clay, and then impressed it with a wooden stamp; then it was dried or burnt, then some thin clay or cement of another colour (usually white) was poured into the pattern, then it was glazed over and burnt, the glazing material making the white a rich yellow, and deepening the colour of the tile. The pattern is sometimes perfect in a single tile; sometimes four, eight, or a larger number are required to perfect the design. Several ancient kilns for their manufacture

have been discovered[3]. Some of these manufactories, it is evident, were very popular; for we find that the same kiln sometimes supplied a great number of churches. Most of our old churches have at some time been paved with these encaustic tiles; but in all cases they have in great measure been destroyed or removed when other beauties of God's house have been defaced, but often too where the hand of man has spared, the hand of Time has obliterated. We find every variety of pattern upon these stones. At Malvern and elsewhere are many letters on single tiles; sometimes they are alphabetically arranged, sometimes they read backwards, and sometimes to a centre. Frequently the tiles have upon them texts of Scripture or other inscriptions, such as 'The time is short,' 'Wait for the knell.' At Malvern is a very remarkable tile; it contains the following curious direction to executors, and was probably intended to be placed over a tomb:—

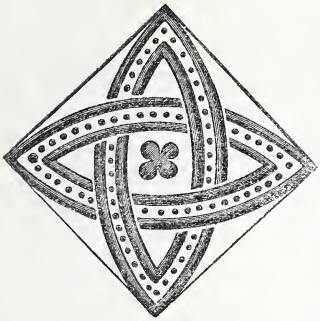
'Thenke . mon . þi . liffe
maij . not . eū . endure .
þat . þow . dost . þi . self
Of . þat . þow . art . sure .
but . þat . þow . kepist
un . to . þi. sectur . care .
and . eū . hit · auaile . þe
hit . is . but . aventure[4].'

Sacred emblems are very common on encaustic tiles, and especially symbols of the Passion; within a single shield is sometimes to be found the cross, crown of thorns, the nails, hammer, scourge, spear, ladder, dice, vessel for vinegar, sponge on a rod of hyssop, and rarely, a sort of bill, perhaps representing an instrument used in removing the Body from the cross. The cross alone, floriated, is frequently composed of many tiles; but it enters too into the great majority of those geometrical and floriated patterns which form so large a portion of the

[3] At Bawsey, Lynn; Droitwich; Great Malvern, and recently near Smithfield, London, when excavating for the subterranean railway.

[4] Thus translated in the "Gentleman's Magazine" for October, 1833:—

"Think, man, thy life
May not ever endure,
That thou dost thyself
Of that thou art sure;
But that thou keepest
Unto thy executor's care,
If ever it avail thee
It is but chance."



Encaustic Tile, Brooke Church, Kent.

encaustic pavements of most churches. Armorial bearings and mottoes of benefactors, founders, and others are frequently met with. At Great Bedwyn, and in the ruins of Chertsey Abbey, have been found knights in armour and other most interesting figures, throwing considerable light on the history of the armour and costumes of the period. At Westminster are figures of a king, queen, and abbot, which are supposed to represent King Henry III., his Queen, and the Abbot of Westminster. Then I have often seen the cock, the emblem of vigilance; the fox, the emblem of subtlety; the pelican, of piety."

"Why," quietly inquired Ernest, "is the pelican an emblem of piety?"

"There is an old legend which tells us that the young of a pelican were once saved from death by starvation by the parent bird tearing open her breast and feeding them with her own blood. This has from very early times been considered a very beautiful emblem of that Sacrifice which has been offered by Jesus Christ to save us from eternal death. Other emblems are—the circle, of eternity; the *fleur de lis* and the triangle, of the Trinity; the fish, of the Second Person of the Trinity."

"Now do tell me what that means, please, Mr. Ambrose," said Constance; "I cannot see why the fish should be so sacred an emblem."

"As you don't understand Greek, my dear, it is not a matter of surprise that you have not understood this oft-recurring emblem. You must know that the Greek word for fish is ἰχθύς, and the letters in this word form the first letters of each word of the sentence, 'Jesus Christ, the Son of God, the Saviour;' hence the employment of this sacred symbol. Other devices are stags, hounds, antelopes, and other animals; swans, and other birds; emblems of trades, &c. Some appear ludicrous

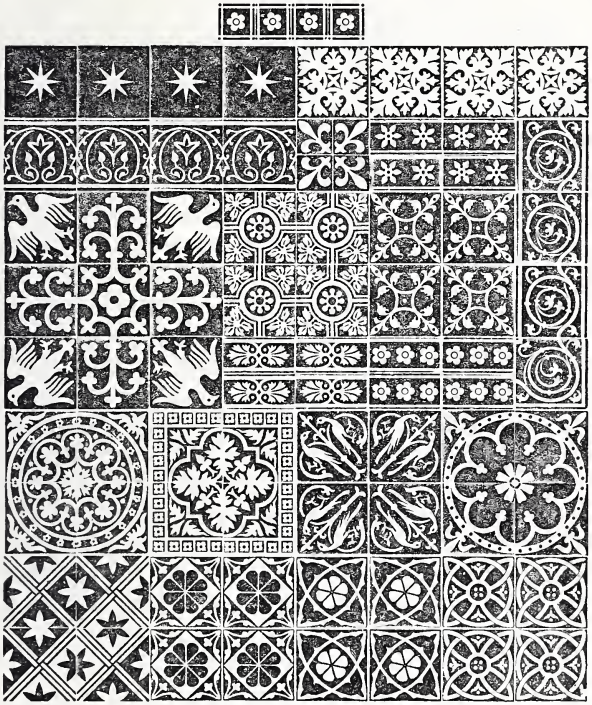
to us, though no doubt many of them were originally intended to teach some useful lesson. At Little Marlow is a fool's head, or cock's comb; at Godmersham, on several tiles is a bending old man, with a staff in his hand, and on his head a fool's cap, representing age and folly. It would seem, however, that some of these grotesque figures were manufactured for no very useful purpose, as is evidenced by the penance once inflicted on a monk of Normandy, for making tiles of this description [5]. Encaustic tiles have sometimes been used for memorials of the departed [6]. In the ruins of Evesham Abbey, *under* a stone coffin, was found a pavement of tiles, on which were initials and a cross. *Above* a stone coffin, in the ruins of Kirkstall Abbey, was found, in 1713, a pavement of similar tiles; in Gloucester Cathedral is a tile to the memory of John Hertford; and at Monmouth one to Thomas Coke and Alice his wife. These works of art are not only to be admired as the most suitable decorations for the floors of God's house; they are also interesting as specimens of art at various periods; frequently they throw light on the history of churches and religious foundations, and occasionally also of private families. I rejoice to see them again claiming the attention of modern artists and manufacturers [7], and finding a place once more in the churches, which on all sides are happily being restored to their former beauty and appropriateness.—But here we are at Wood's cottage."

[5] "Anno 1210. Let the Abbot of Beaubec (in Normandy), who has for a long time allowed his monk to construct, for persons who do not belong to the order, pavements, which exhibit levity and curiosity, be in slight penance for three days, the last of them on bread and water; and let the monk be recalled before the feast of All Saints, and never again be lent, excepting to persons of our order, with whom, let him not presume to construct pavements, which do not extend the dignity of the order." Martini's Thesaurus Anecdotorum.—Extracted from Oldham's "Irish Pavement Tiles."

[6] Specially in Normandy, where they are occasionally found under trefoil canopies, resembling our sepulchral brasses.

[7] We are indebted to Messrs. Maw and Co., of Worcester, for the annexed cut of some good patterns of modern tiles. Messrs. Minton and Co., of Stoke-upon-Trent, also kindly offered us the use of some engravings of tiles manufactured by them, but they are unfortunately too large for our pages:—

Encaustic Tiles manufactured by Messrs. Maw and Co.



"I saw an aged pile, calm in decay,
Which, where the Wye his mountain windings went,
Look'd from its ivy mantle, stern and grey,
While little birds sang through their summer holiday;

Thoughts of our Church like moonbeams seem'd to peer
And made the desolation more forlorn;
It was an hour for Contemplation's tear:
But 'tis not ours o'er ruin'd wreeks to mourn,
For through the broken rents, which Time hath worn,
Shines our Celestial House; our Father blest
Should teach us thus how vain each earthly bourne,
Though fairest seeming, holiest, and best;—
The more to seek for nought but His eternal rest."

The Cathedral.

The late Duke of Northumberland.

ON Sunday, February 12, 1865, departed this life Algernon Percy, Duke, Earl, and Baron; than whom none brought more honour to the shield on which he placed the eight hundred and ninety-second quartering; than whom none more conformed his life to the motto he bore:—"Espérance en Dieu."

In our last Number we left the noble Duke engaged in the best and noblest work of his valuable life; and our article concluded with a prayer of thanksgiving,—which we feel sure was offered scarcely with less heartiness by our readers generally than by that Northumbrian assembly by whom it was first uttered,—that God had spared this good man to dedicate another monument to His honour, another Church to His service. And now he is gone from among us. "Full of days, riches, and honour," the steward has been cut off whilst faithfully fulfilling his stewardship. He has been called in the last watch of the night, and the call has found him working and watching.

It is seldom that a great man leaves behind him so glorious a memory as the late Duke of Northumberland. Although a noble patron of the arts and sciences, the good Duke will be chiefly remembered as a *Christian Benefactor*, as one who gave from his vast estates with a large heart and a liberal hand, to promote the glory of his God and the good of his fellow-creatures.

The traditions of his family through ten centuries seemed to destine him for the life of a warrior, and the remembrance of those deeds of valour which have immortalized so many who in his long line of noble ancestry fought and bled in their country's service, never failed to stimulate within him a spirit of patriotism, and to make him the friend and companion of his country's defenders.

But in early life he himself put off the weapons of war-

fare, that as a *Philanthropist* and a *Churchman* he might serve his native country, and in "following the things that make for peace," might strengthen the defences of England's peace and prosperity. We have not space to tell of the liberal encouragement he gave to literature and the fine arts; nor yet of his noble beneficence in establishing schools for the young, asylums for the old, hospitals for the sick, homes for the poor and needy, institutions for infirm and aged mariners; and all along the rock-bound coast of his native county lifeboats, manned with those brave crews who risk their own to save the lives of shipwrecked voyagers; nor must we more than briefly refer to that pious generosity, that sincere interest in the spiritual welfare of his tenants and neighbours, which prompted the erection of so many New Churches in the thickly populated districts of his wide domain, to an account of which we have already devoted many pages of this periodical.

In the old ancestral vault in Westminster Abbey "his body is buried in peace; but his name liveth for evermore."

Church Enlargement and Restoration.

(*Continued from page* 34.)

IN our last number we pointed out how desirable it was to search for traces of old work, and when ancient features were discovered, to leave them open to view. It is also very desirable when detached fragments of old sculptured work, encaustic tiles, painted glass, or other objects are met with which cannot be restored to their former known position, owing to some alterations which the building has undergone, that they should be collected and placed together in some part of the church, but never be removed out of the building. The habit of abstracting pieces of carved stone, &c., to enrich private or public museums, is much to be deprecated; for insignificant as these fragments may appear, they are often found to be of great value in determining dates, and some-

times the monument or spot to which they originally belonged is happily discovered. It is a well-known fact that a museum broken up a few years since contained beautifully carved stall ends, metal-work, &c., which had been cast aside from the buildings of which they formed portions, as old materials. Fortunately some of these relics have been restored to the buildings from whence they were taken, but many are yet to be found in the hands of old furniture dealers, who purchased them when the contents of the museum were sold. Monumental brasses also have been torn from their places, and are sometimes seen in curiosity shops; but the most sacrilegious act is that of converting old fonts into flower-stands or water-troughs. Barbarous as this misappropriation may appear, it is unfortunately not an imaginary one. Many a fine old font (perhaps somewhat decayed through age, but on that account the more precious) has been turned out of the church to give place to some modern conceit in its stead. In all churches old fonts should be most carefully preserved; and it is the more necessary to insist upon this, as it has become rather a fashionable practice to present new fonts to churches, inscribed as memorials. These offerings, however well intentioned, are misapplied whenever they lead to the rejection of the time-worn font, hallowed probably by centuries of sacred use, and though simple in design, not the less valuable on that account. Old fonts do not always stand in their original position; when this is the case, it is very desirable that they should be removed, and placed near the entrance doorway; but the best spot must in some measure depend upon the peculiar plan of the church.

The selection of the true position for the pulpit is also a matter of frequent perplexity. Any central spot is quite inadmissible. The only certain manner of finding the best place is to have a temporary structure, which may be moved about till the exact position suited for all purposes is ascertained.

In many churches of early date, where the tower stands between the nave and chancel (both the latter being without aisles), the arch is frequently so narrow as to be little more than a doorway opening. Many Norman towers are so constructed; and in some instances it has led to the total disuse of the chancel, the holy table being moved westwards under

the tower, owing to the impossibility of more than a few of the congregation being able to see the clergyman at the communion; and in churches of this type it usually happens that the eastern portion is nearly the length of the entire nave. Where churches on this arrangement are met with, there are undoubtedly great difficulties to be overcome; and it is fairly a debateable question whether a new arch of wider span may not be constructed, provided the stability of the tower is not impaired by such a proceeding.

Those who know the interesting Norman church at Upton, near Slough, which was for many years left a desecrated ruin, may remember that the centre tower was separated from the nave by a stone wall, having an archway barely five feet wide; on the north side, towards the nave, was a recessed niche, of Early Pointed design, executed in oak, having delicately carved capitals, and arch mouldings enriched with the dog-tooth ornaments, coloured and gilded. On the south side of the arch was another recessed niche of stone, but plain in character.

About fifteen years since, when an increase of church accommodation was much wanted in the parish, the Incumbent resolving to restore this church, and to add a south aisle, the existence of this stone screen seemed fatal to the scheme; it was, however, ultimately settled to remove the obstruction, and construct a large arch corresponding with the eastern archway of the tower instead, but the promoters of the work wisely determined that this singular design should not be altogether obliterated, and in building the east end of the new north aisle, the archway, with the oak niche, &c., were inserted exactly in the manner they stood in the nave, and a record of the fact was entered in the parish register. By this measure, the tower, with the beautifully groined chancel, were made available for ritualistic use. The well-known churches at Stewkley and Iffley, with many others of less note, have central towers intervening between the nave and chancel, but their supporting arches, though bold and effective, do not impede the view into the chancel; still in some very interesting churches much inconvenience is experienced by the narrow opening from the nave to the chancel, where the constructional arrangements will admit of no remedy. The small tower in the beautiful church

at Bredon, in Worcestershire, standing between nave and chancel, is a case in point; and neither by hagioscopes or other contrivances can the awkwardness be overcome. Fortunately there are not many churches in which these insuperable difficulties occur, but it is rather singular that small parish churches should be subject to this inconvenience when such great care was taken in large conventual churches to preserve a full open view into the chancel by corbelling large columns at some height from the floor, as at Tintern, Kirkstall, and Rivaulx; and in churches of Norman date, even dispensing with columns altogether on the north and south faces of the supporting piers to the lantern, so that no interruption to sight might be interposed. When churches however are met with presenting difficulties, owing to the massive piers which encumber the area, such inconvenience ought to be tolerated, rather than that the building should be mutilated and its stability endangered by unskilful attempts to reduce massive masonry. A daring effort to get a peep at the pulpit for a few people in the aisles of the noble church of St. Cuthbert, at Wells, by cutting arches through some solid piers, has greatly weakened the nave arcades; and much serious damage has been done to numerous churches, where two arches have been thrown into one merely in order that some influential seatholder might be conciliated.

Amongst the many features of interest with which most of our parish churches abound, the west towers and their connecting arches must be specially noted. It is to be regretted that in so many instances church towers are really treated as though they formed no integral part of the church itself; rarely are they free from some hideous gallery blocking up the arch of communication with the nave, and generally loaded with a large organ. Where this is the case no more effective improvement can be made than the removal of these incumbrances. Many a noble west window and groined tower have been gained to the body of the nave by the sweeping away of these misplaced erections; sometimes, however, there is a ringing-loft cutting across the inside and archway behind the gallery. Now when this occurs in so unsightly a manner, if the floor cannot be lifted above the tower arch (owing to the limited height between the point of the arch and the bell-framing), then it is far better that the ringers should

stand upon the floor at the base of the tower. The bell-ropes, when not in use, can easily be looped to the sides of the tower. No valid objection can be made against the presence of the bell-ringers in this situation; a light metal grille fixed across the base of the tower would effectually prevent their intrusion into the church during the times when they might attend either to practice or ring peals on joyous occasions; and decorous behaviour would be observed while chiming for divine service on Sundays and festivals in the face of the assembling congregation. This arrangement would necessarily require a distinct entrance into the tower, besides the communication from the church; but if a doorway does not already exist, no difficulty would be found in forming one.

In Durham Cathedral there is a stone gallery supported on corbels over the great arches of the central tower, from which the bells are rung; and with certain modifications, some such contrivance might be adopted in western towers to prevent interruption on the floor of the church where the main entrance is by the western door.

Though galleries, as they are commonly appropriated for congregational uses, are objectionable both in their purpose and mode of erection, yet, if they can be made permanent parts of the construction for organ chambers, or ringing-lofts, and be skilfully designed, there is no reason why they should be wholly ostracized. The beautiful gallery staircases in the cathedral, and the church of St. Maclou at Rouen, show what our ancestors could do in this way, and the chapel of St. Michael and Montreale, in Burgundy, contains the remarkable feature of a stone gallery at the west end, supported upon noble corbels, and approached by a staircase in the thickness of the walls. These erections, so far from being ugly, form beautiful parts of the buildings. So also do the stone galleries carried upon noble segmental arches, spanning the entire breadth of the naves, as at the churches of St. Stephen, Vienna, San Estaban, Burgos, and other smaller buildings, so well illustrated in Mr. Street's laborious and admirable work on the Gothic Architecture of Spain, just published by Murray. But much as these excellent models may be studied, and desirous as the architect may be to infuse truthfulness and artistic feeling into his work; how

frequently is he discouraged by the parsimonious control to which he must submit, compelling him to abandon much of the solidity in his construction essential to solemnity of effect, and without which, however good his designs may be, they will never bear comparison with the buildings of antiquity. It is especially necessary now to impress upon the promoters of church buildings, that meaningless displays of showy brickwork, and profusion of mediocre carving, and flimsy metal-work, are but indifferent substitutes for massive construction, and a certain amount of repose in design, without which no work will be of enduring character.

The movement for cheap churches is the great mistake of the day, as will be discovered by many of those high in authority (if they are spared to the average age of man), who are now advocating the erection of churches with every feature thin and starved (yet having a showy appearance), simply because they are cheap—any how they will prove a dear heritage to posterity; every body knows what a cheap house means, and the constant repairs which are entailed by those unhappily burthened with such dwellings.

This was not the way our forefathers built, or we should not now possess so many fine old churches, "the glory of our land," had they been influenced by such mistaken notions.

If the increasing population of the Metropolis and provincial manufacturing towns must be provided with additional places of worship, and the funds for substantial churches cannot be at once raised, meet the case frankly, admit the fact, construct only temporary buildings, without affecting architectural pretensions at all, let them be built at the smallest cost possible, and remain till such times as money can be found adequate to the erection of dignified and substantial churches, worthy of their sacred purpose, and which may stand for centuries to come as evidences that in a wealthy and luxurious age, when millions of pounds can easily be found for speculative objects, the temples of God were built ungrudgingly and without stint. These observations are rather a digression, but they are as pertinent to church enlargement as new churches.

It is only needful further to say that the suggestions which have been made in the preceding pages, bearing upon the

subject of church enlargement and restoration, affect but a few of the points involved; they are thrown out merely as hints to those who may be engaged in such interesting and responsible undertakings; no absolute rules can be laid down applicable to every case. The many varieties and beauties abounding in the churches throughout the United Kingdom, must be dealt with according to their distinctive claims; but it is of the utmost importance, that when alterations are to be made to them, they should be carried out under the direction of thoroughly competent architects—men determined to preserve rather than restore, and who would in every case prefer the conservation of ancient rather than the erection of new work; it is in this spirit alone that any well-founded hope can be entertained for the preservation of the beautiful mediæval buildings with which the country abounds.

It is too often the case that promoters of restorations, whether clergymen or laymen, are more bent upon carrying out new works than preserving old; it cannot, therefore, be too strongly insisted upon, that in dealing with an ancient church, the object should be not simply to put the building in good repair, but to preserve and perpetuate an authentic specimen of the ancient arts of our country. Every old building has an historical value, and it should be remembered that its value is gone when its authenticity is destroyed; the duty, therefore, of all those having charge of ancient buildings should be, not so much the renewal of what remains as its preservation, and to keep uninjured every portion of mediæval work which it is in any way possible to save, remembering that new work is of no value, excepting so far as it serves to preserve the ancient design, and that no interest will ever be attached to it unless original parts remain to attest its authenticity.

A desire to give effect to considerations such as these has led some well-known architects and antiquaries to devote their attention to the subject; and, after much consideration, they have drawn up two papers of suggestions, one entitled, "Conservation of Ancient Monuments and Remains," and general advice to promoters of the restoration of ancient buildings; the other entitled, "Hints to Workmen engaged in the Repairs and Restoration of Ancient Buildings." These

documents contain much that is worthy of attention; they are published by Messrs. J. and H. Parker, of Oxford, and form sessional papers of the Transactions of the Royal Institute of British Architects, and can be purchased in large numbers at a trifling cost for general distribution.

B. F.

Warming of Churches. No. III.

THOSE who have read the articles in the recent numbers of the "CHURCH BUILDER" on the subject of the warming of churches, may be interested with some account of a method which perhaps combines the desired advantages in a greater degree than any of those hitherto described. Having recently had to advise my parishioners as to the best means of warming a church which presented considerable difficulty, I recommended, in preference to any other, the plan now to be detailed, which was brought under my notice by Messrs. Boulton, of Norwich, and has been carried out by them with a result which fully justifies the confidence I had placed in the principle of it.

The difficulties we had to contend with were as follows:—

A church which has had the reputation of being the coldest in the neighbourhood, that neighbourhood being the most easterly part of the east coast.

A space comprising over 115,000 cubic feet, with about 600 square feet of glass.

A height of 38 feet to the ridge of the roof, which of course greatly increases the difficulty of warming, as the warm air must ascend.

A lead roof, with no internal ceiling of any kind, which, from the conducting powers of the metal, rapidly carries off any warmth that may be generated.

A state of dilapidation such as to admit abundant supplies of draught from every direction, even the rain coming in plentifully through the perforations of the old lead.

The advantages of the plan adopted are as follows:—

Total outlay, including receptacle for about four chaldrons of coke, about £40.

No possibility of annoyance from smoke, the fire being outside.

No disagreeable smell of any kind.

Nothing visible of an unsightly character; all that is seen inside being certain air gratings in the floor and walls; and outside, nothing but a chimney-pot, in character with the buttress it surmounts, and to which it serves as a pinnacle.

Scarcely any smoke emitted, the fuel being coke.

An equalization of temperature all over the church, no part being inconveniently hotter than the rest.

And for the effect produced:—

On Saturday, February 11, before the fire was lighted, and on the Monday following, the highest point reached by the thermometer in the church was 34°, the external temperature being below freezing-point all the time. On the Sunday intervening, at 11 A.M., the fire having been lighted twenty-one hours, the thermometer inside stood at 46°, and the church felt comfortably warm; observations with an air thermometer showing that at the east end, 60 feet from the apparatus, the temperature did not differ by half a degree from that of the middle of the church.

It has since been found sufficient to light the fire early on the Sunday morning, the quantity of coke consumed in the day being about eight bushels.

The apparatus consists of a brick furnace of the simplest construction, placed in an excavation made from outside, under the church wall, so that the furnace door is level with the outer face of the wall. A brick chamber sunk in the ground serves for stoke-hole and coke receptacle, and this being arched over and turfed, nothing is visible but the hole for pouring down the coke, and a trap-door through which the attendant reaches the fire by a small ladder. Immediately over the furnace is placed a stack of iron tubes, about two inches in diameter and three feet in length, all lying parallel with each other, and having the ends laid together in mortar; so that while the flame plays directly upon them, and circulates among them, no smoke can enter them or escape into the church.

The furnace is placed at such a depth that the highest layer of the tubes is about a foot beneath the floor of the church. The tubes are open at the one end to a brick tunnel under the floor, through which the air of the church is conducted into them from a grating near the centre of the building; and at the other end they open into a chamber cut in the substance of the wall, and communicating with the church by another grating on the window-sill, or as it might have been, in the surface of the wall.

The tubes are inclined at about 15° from the horizontal position, the ends next to the wall being the more elevated, so that the air in them when heated ascends to the higher end, and passes into the air-chamber aforesaid and thence into the church. Its place is of course filled by a fresh supply from the tunnel, so that while the flame of the furnace is playing on the outside of the tubes, the air of the church is continually passing through the inside.

The number of the tubes may be varied according to the space to be warmed. In the instance we are describing there are 129. The flue is also in this case enclosed in an air-chamber running up in the wall, and opening into the church by gratings at the top and bottom. The air therefore warmed by the surface of the flue issues at the upper one, and a fresh supply enters at the lower one to be warmed in turn.

In these arrangements we are supplied with a heating surface equal to 280 square feet, which is brought into contact with successive portions of the air of the church.

But that which renders these means especially effective, and gives to this plan its superiority over stoves or hot-water pipes, is that it acts on the principle of *convection*, the process of circulation by which heat is disseminated through fluids. The benefit of heat imparted by *radiation* is very small. Such heat diminishes inversely as the square of the distance from the heating body; that is to say, if one person be sitting six feet from a stove, and another eighteen feet, the former will have, by radiation, nine times (i. e. 3^2.) as much heat as the latter. So that the heat required to warm the one will roast the other.

To produce, therefore, any thing like the desired effect, we must look to an increase of temperature in the whole body of

air of the building. The air warmed by the radiating body must ascend, and will gradually intermingle with the air adjoining. There must consequently be a descending current corresponding to the ascending one; but the two, meeting, impede each other's progress. This must especially be the case when hot-water pipes are placed beneath the floor and freedom of circulation about them thereby stopped. But separate the descending from the ascending current, and the circulation goes on with greatly increased rapidity.

A familiar illustration might be drawn from the visitors in the International Exhibition pressing to see the Koh-i-noor. While they crowd promiscuously, jostling each other, the process is slow and painful. But let a barrier be placed so that all must approach from one side, and depart on the other, and plant a policeman to say, "Pass on, please," and every one in his turn gets a sight without delay.

In the arrangement which has been described, the hot air ascends at one side of the church, and the cold air descends in the centre; while the heating apparatus between them applies the talisman, "Pass on, please."

The convection of the heated particles is thus greatly facilitated; while the lateral spread of the warm air, according to the law by which fluids of differing densities intermingle, prevents any inconvenience being felt from these currents.

H. W. H.

Hemsby Vicarage.

New Churches, and Churches Restored or Enlarged.

England.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

St. Paul's, Abbot's Langley.—Dioc., Rochester. Archt., Mr. Woodyer. Plan: nave, N. aisle, chancel, organ chamber, and S. transept. Style, Decorated. Accom., 260; free seats, 160. Erected at the sole cost of Jones Loyd, Esq.

St. Saviour's, Bacup.—Dioc., Manchester. Archt., Mr. E. W. Tarn.

Plan: nave, N. and S. aisles, apsidal chancel and tower. Accom., 1,050. Cost, £20,000. Erected at the sole expense of J. M. Holt, Esq., M.P. Consecrated January 23, 1865.

District Church, Culford Heath.—Dioc., Ely. Archt., Mr. A. W. Blomfield. Plan: nave and chancel. Style, Early Pointed. Erected by the Rev. E. R. Benyon.

St. Mark's, Dewsbury.—Dioc., Ripon. Archts., Messrs. Mallinson and Healey. Plan: nave, chancel, N. and S. aisles, N. and S. transepts, tower, and spire. Cost, £7,000. Consecrated Feb. 19, 1865.

* *Holy Trinity, Handsworth.*—Dioc., Lichfield. Archt., Mr. J. A. Chatwin. Style: Decorated. Accom., 612. Free seats, 306. Cost, £4,600. Grant, £300.

All Saints', Leyton.—Dioc., Rochester. Archt., Mr. W. Wigginton. Plan: nave, chancel, N. and S. transepts, organ chamber, and bell turret. Style, Middle Pointed. Accom., 560. Cost, £2,147. Consecrated Jan. 18, 1865.

* *St. Michael and All Angels, South Hackney, London.*—Dioc., London. Archt., Mr. E. C. Hakewill. Style, Early English. Plan: nave, chancel, N. and S. aisles, and tower. Accom., 1,263. Free seats, 588. Cost, £4,060. Grant, £500. Consecrated Dec. 5, 1864.

* *St. John the Evangelist, Masbrough.*—Dioc., York. Archt., Mr. W. White. Style, First Pointed. Plan: nave, N. and S. aisles, N. transept, chancel with N. and S. aisles. Accom., 810; all free. Cost, £3,860. Grant, £500. Consecrated Nov. 30, 1864. (Previous to the erection of this church there was only one church in Masbrough for a population of 15,000. The new district has a population of 6,500 assigned to it.)

District Church, Nottingham.—Dioc., Lincoln. Archts., Messrs. Hine and Evans. Style, Early Decorated. Plan: nave, N. and S. aisles, chancel with N. aisle, organ chamber, tower, and spire. Cost (including endowment), £20,000; contributed solely by W. Windley, Esq.

St. Paul's, Stratford.—Dioc., London. Archt., Mr. E. B. Keeling. Plan: nave, chancel, and N. and S. aisles. Cost, £4,000.

* *All Saints', Whitwood Mere.*—Dioc., York. Archt., Mr. H. F. Bacon. Style, Early English. Plan: nave, chancel, S. aisle, organ chamber, tower, and spire. Accom., 312; all free. Cost, £1,650. Grant, £200. Consecrated Dec. 2, 1864.

* *St. Sebastian's, Wokingham.*—Dioc., Oxford. Archt., Mr. W. Butterfield. Style, Early English. Plan: nave, chancel, and N. aisle. Accom., 140; all free. Cost, £800. Grant, £50. Consecrated Dec. 10, 1864.

CHURCHES RESTORED OR ENLARGED.

* *Parish Church, Barton-under-Needwood.*—Dioc., Lichfield. Archts., Messrs. Stevens and Robinson. Reseated and repaired; a new porch. Grant, £80.

Parish Church, Batcombe.—Dioc., Salisbury. Archt., Mr. J. Hicks. Restored and partly rebuilt.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on January 16th, February 20th, and March 20th, grants of money, amounting to £1,975, were made in behalf of the following objects :—

Building new Churches at Acocks Green, near Birmingham; Caen Hill, near Devizes; Hackney Wick, Parish of South Hackney; Hendon, near Sunderland; Hednesford, Parish of Cannock, near Stafford; Neath, Glamorgan; New Ferry, in the Parish of Birkenhead; Prickwillow, in the Isle of Ely; Christ Church, St. David's, Carmarthen; and Tettenhall Wood, near Wolverhampton.

Enlarging or otherwise increasing the accommodation in the Churches at Alvediston, near Salisbury; Bower Chalke, near Salisbury; Bowes, near Barnard Castle; Drayton Parslow, near Bletchley Station; Forden, near Welshpool; Goudhurst, near Staplehurst; Idmiston, near Salisbury; Lesnewth, near Boscastle; Mattersey, near Bawtry; Merton, near Bicester; Mursley, near Winslow; Okeford Fitzpaine, near Dorchester; Penrhos Llygwy, near Amlwch; Rotherfield Greys, near Henley-on-Thames; Rowlstone, near Hereford; Salisbury, St. Edmund; West Dutton, near York; Weston Zoyland, near Bridgwater; Whitbourne, near Worcester; Whitchurch, near Cardiff; and Wribbenhall, near Kidderminster.

Grants of money were made from the Mission House Fund, &c., towards building Mission Chapels at Diss, Norfolk; Portsea; Spalding, Lincoln; Somerset Bridge, near Bridgwater; and St. Philip's, Stepney.

The Society likewise accepted the following repair funds—viz. Bacup, St. Saviour's, and Rawtenstall, in the Parish of Whalley, Lancashire.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Dec.	6	Dymchurch	*S*	£2	17	8
	16	Frittenden, St. Mary ...	*S*	7	1	4
	29	St. Nicholas at Wade ...	*S*	1	16	9
1865						
Jan.	2	Beakesbourne	*S*	2	16	0
	3	Stone	*S*	5	0	0
	17	Shirley	*S*	20	17	6
	19	Rolvenden (½)	*O*	0	8	6
	27	Rainham	*S*	3	4	6
Feb.	3	Chislehurst	*A*	3	7	6
	27	Ripple (additional)	*S*	1	1	0

York.

Dec.	15	Stokesley	*A*	5	15	0
1865						
Jan.	11	South Milford	*S*	3	6	3

London.

Dec.	12	Hackney	*A*	47	5	0
1865						
Jan.	3	New Hampton, St. Jas.	*S*	1	5	0
	9	Westminster, St. John's	*A*	2	2	8
	11	St. George's, Han. Sq.	*A*	5	2	0
Jan.	12	Ealing	*A*	£28	18	0
Feb.	6	Hornsey	*S*	17	7	6
	12	Hampstead	*A*	43	0	0
	27	Westminster, St. John's	*S*	12	3	3

Durham.

Dec.	1	Chollerton (½)	*S*	2	10	0
	7	Whitworth (portion) ...	*O*	1	5	0
	13	Newburn	*O*	4	7	6
	29	Bishops Auckland.....	*A*	5	3	0
1865						
Jan.	2	Gateshead, St. Alban's (portion)	*O*	0	10	0
Feb.	2	Haughton-le-Skerne ...	*A*	4	4	0
	20	Ulgham	*O*	5	0	0

Winchester.

Dec.	16	Winchester Ch. Ch. (½)	*S*	5	15	4
	21	Hants Ch. Building ...	*A*	54	0	0
1865						
Jan.	3	Southampt., St. Peter's	*A*	7	0	6
	9	Fairoak	*S*	2	2	0
	24	Winchester	*A*	3	3	0
Feb.	9	Blendworth (½)	*S*	2	0	0

Bangor.

Dec.	1	Llanvaes (½)	*S*	£0	12 6
	7	Diocesan	*A*	11	6 11
	20	Cerrig-Ceinwen & Llangristiolus.....	*S*	1	6 0

Bath and Wells.

1865					
Jan.	5	Norton Malreward	*S*	2	6 10
Feb.	24	Martock & Long Load..	*S*	5	15 9

Carlisle.

Jan.	2	Haverthwaite, St. Ann	*S*	1	2 6

ester.

Jan.	11	Bebington	*A*	11	13 6

Chichester.

Dec.	15	Chailey	*S*	6	15 0
	26	Clayton	*S*	2	0 0
1865					
Feb.	15	Brighton, St. Ann's ...	*S*	7	3 5

Ely.

Dec.	6	Clapham	*S*	1	10 0
1865					
Jan.	6	Hemingford-Greys.....	*S*	2	16 6
Feb.	14	Luton, Christ Church..	*S*	6	11 7
	21	Milton Ernest.....	*S*	1	10 5
		Waresley	*S*	2	6 0

Exeter.

Dec.	1	Monks Okehampton...	*S*	1	6 6
	7	Gwennap	*S*	1	1 6
	8	Holcombe Regis.....	*S*	1	8 0
	23	Exeter Diocesan	*A*	72	12 3
	30	Cadeleigh	*S*	1	6 0
1865					
Jan.	2	Yealmpton	*S*	2	10 2
	12	Wear Gifford	*S*	2	0 0
	16	Menheniot	*S*	2	16 4
	25	Culmstock	*S*	2	1 0
Feb.	14	Honiton	*S*	2	17 2

Gloucester and Bristol.

Dec.	5	Bream	*S*	2	0 6
	30	Oxenhall	*S*	1	3 5
		Pauntley	*S*	0	15 4
1865					
Jan.	4	Kington, St. Michael...	*S*	2	11 1
	21	Gloucester	*A*	11	10 6

Lichfield.

Dec.	3	Biddulph Moor	*S*	3	15 0
	29	Dresden	*S*	4	2 0
1865					
Jan.	9	Upton Magna.....	*O*	5	0 0
	31	Lilleshall	*O*	2	10 0
Feb.	20	Horseley	*A*	3	0 0
	23	Lullington	*O*	1	10 0

Lincoln.

Dec.	6	Holton	*O*	0	18 6
	14	Appleby Parochial ...	*A*	2	0 4
	16	Market Rasen.....	*S*	4	15 0
	30	Hawkesworth (½)	*O*	2	0 0
1865					
Jan.	2	Gedney Hill	*S*	2	2 7
		Searby-cum-Ormsby(⅕)	*O*	3	6 0
	14	Barnetby	*S*	1	6 0
	16	Stow	*O*	1	9 7
		Coates	*O*	0	12 0
Feb.	4	Gainsboro', H. Trinity	*S*	5	3 1
	21	Syston	*S*	1	17 3
	28	Mumby.....	*S*	0	17 6
		Tuxford	*S*	2	0 0

Llandaff.

1865					
Jan.	4	Bryngwyne	*O*	£0	10 6
	25	Dixton	*O*	2	0 0
	26	Llandogo	*O*	3	13 1
Feb.	14	Gileston	*S*	2	1 6
	28	Llangattock-by-Caerleon.....	*S*	2	13 5

Norwich.

Dec.	5	Spixworth	*S*	1	10 0
	14	Colkirk (¼)	*A*	4	6 4
	29	Mundford.....	*S*	1	2 0
1865					
Jan.	6	Ipswich, St. Mary-le-Tower	*O*	2	0 0

Oxford.

Dec.	26	Avington	*S*	1	11 6
	29	Henley-on-Thames.....	*A*	2	1 0
1865					
Jan.	2	Colnbrook (¼)	*S*	1	8 1
	24	Windsor and Eton	*A*	25	13 6
		Northleigh (portion)...	*O*	2	0 0
Feb.	7	Clifton Hampden	*O*	3	5 2
	14	Turweston	*S*	2	5 0

Peterborough.

Dec.	22	Barlestone	*S*	1	13 4
1865					
Jan.	5	Brixworth	*S*	3	0 0
	12	Rutland	*A*	25	2 0

Ripon.

Dec.	22	Mytholmroyd	*S*	2	8 9

Rochester.

Dec.	7	Tring	*S*	5	10 3
1865					
Jan.	16	Kimpton	*S*	8	1 1
	24	East Horndon.....	*S*	2	10 2
Feb.	1	Kings Langley	*S*	5	0 0
	21	Little Amwell.....	*S*	2	15 6

Salisbury.

Dec.	6	Tarrant Gunville	*S*	1	18 0
	16	Salisbury, St. Martin's.	*S*	3	18 0
	29	Salisbury Diocesan	*A*	114	14 7
1865					
Jan.	3	Devizes (⅕)	*M*	5	0 0
	17	Lyme Regis	*A*	3	3 0

St. Asaph.

Dec.	20	Northop (⅓)	*S*	3	0 0
	21	Gresford (⅖)	*S*	6	7 8
1865					
Jan.	5	Hawarden (⅕).....	*A*	10	0 0
		Buckley	*S*	1	4 6
	25	Erryrys	*S*	1	8 9
	27	Whittington	*A*	2	0 6
Feb.	1	Ruabon.....	*S*	0	17 8

St. David's.

Dec.	2	Pwllcrochan	*O*	0	10 6
	30	Llyswen	*S*	1	0 0

Worcester.

Dec.	7	Granborough	*S*	4	6 2
	13	Wichenford	*S*	1	0 0
		Leamington	*A*	6	19 6
1865					
Jan.	2	Grimley and Hallow...	*A*	3	8 0
	4	Shirley (⅛)	*O*	6	1 9
	6	Yardley Wood (¼)	*O*	2	16 9
	31	Hagley	*A*	12	17 0

The Church-Builder.

No. XV.

Church of St. John Baptist, Kidmore End, Oxon.

ABOUT four miles from Reading, pleasantly situated on the undulating range of the Oxfordshire hills, is the Church of St. John Baptist, Kidmore End. We have much pleasure in placing before our readers an architectural description of it, accompanied by an engraving of the interior. The foundation stone of this church was laid on Monday, September 29, 1851, and the building was consecrated by the Lord Bishop of Oxford in the course of the following year.

The church in all its completeness cost but little over £1,500, a sum of money raised chiefly by subscription, through the instrumentality of the Rev. J. Bennett, the Incumbent of the mother church of Caversham, aided by a grant from the "Incorporated Church Building Society for England and Wales." The church is built in the Early English style of architecture. The plan is that of a double parallelogram, consisting of nave, chancel, north porch, and small vestry on the south side. The nave is 60 feet long by 22 feet wide, and the chancel 17 feet by 20 feet, the east end being of an apsidal form; the design was originally suggested by the apse of Tidmarsh Church, Berkshire. The nave is lighted by simple lancet windows, filled with Powell's quarries; and at the west end are two large lancets, with a rose window above, also filled with Powell's glass, after a pattern in Salisbury Cathedral. Between each window a buttress of two stages is introduced, dividing each side of the

church into four bays, in the second of which, on the north side, is the porch. This is of stone, with an open timber roof, having a doorway with detached columns at the side, and moulded arch above. The entrance doorway from the porch into the church has stone columns, with moulded and recessed arch mouldings, carved capitals to the columns, and the dog-tooth ornament introduced into the jamb and arch mouldings.

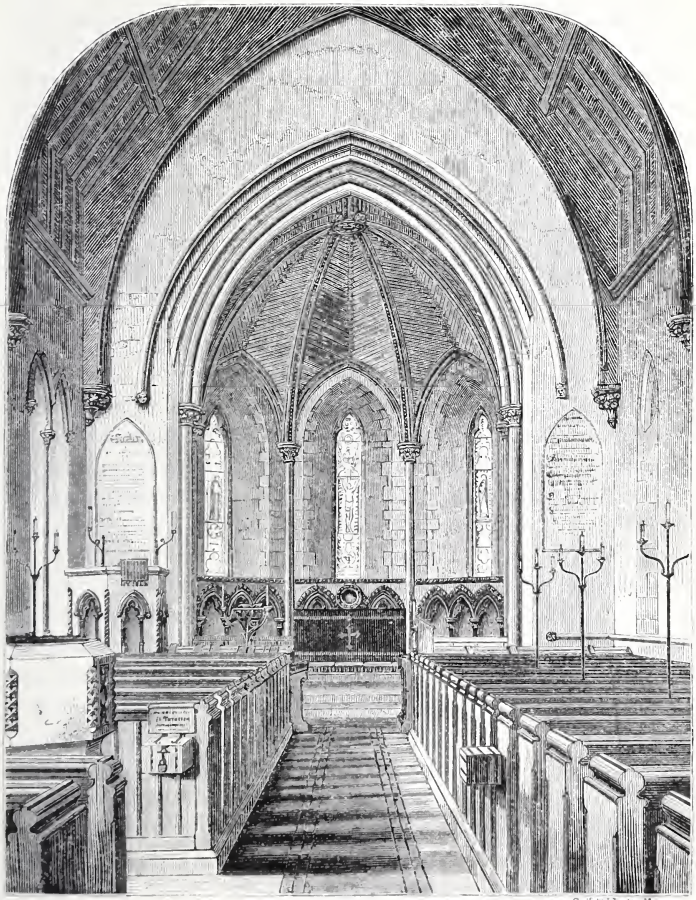
A couplet is introduced in the easternmost bay on the north side of the nave, with a small detached shaft and moulded capital and base, the jambs being deeply splayed upon the inside, thus giving additional light to the pulpit, which is immediately adjacent.

The roof of the nave is of open timber framework, with pointed arched principals placed between each of the windows, and supported upon large sculptured stone corbels. A lath and plaster ceiling is formed between the rafters throughout the nave-roof.

The west front is terminated by a stone gable-turret of a simple character, containing one bell.

The chancel, which is the most striking feature of the church, has a groined roof, supported by columns placed between each of the windows, from which spring the ribs at the angles of the groins: they are of stone moulded, and have the characteristic dog-tooth ornament introduced throughout. The groined vaults are constructed of small blocks of chalk, picked out with red, arranged in courses, and obtained from the immediate neighbourhood. All the capitals of the columns are carved, and the bases moulded. At the intersection of the ribs are two large bosses, upon one of which is represented the Agnus Dei, and, upon the other, a group of foliage, both copied from nature, and arranged in a conventional manner. The carved stone-work throughout the church is remarkable for its depth and richness.

In the chancel are seven trefoil-headed windows, all filled with stained glass. That immediately over the altar is a fine specimen of chaste colouring; it is the work of Messrs. Warrington, and was presented to the church by the architect, Mr. Arthur Billing (now of the firm of Newman and Billing). In it is represented our Saviour upon the cross. On either side are



Architect,] [A. Billing.

Interior of the Church of St. John Baptist, Kidmore End, Oxon.

windows, also by Warrington, containing figures of the Virgin Mary and St. John the Evangelist, the gift of W. Sewell, Esq. Next in order come two windows, filled with sacred heraldic emblems, also the gift of W. Sewell, Esq.; and succeeding to these, are the two westernmost windows of the chancel, filled with rich coloured glass, stained and presented by Miss Monck, of Caversham Rectory.

Beneath the three easternmost windows of the apse is a most striking reredos, consisting of an arcade of nine arches of Caen stone, with trefoiled heads, deeply recessed, moulded, and enriched throughout with the dog-tooth ornament, and with foliage supported upon detached columns of blueish stone, with moulded bases and carved capitals. On the south side of the apse is formed a recessed stone sedilia, with trefoiled arched and moulded heads, and on the north side is a stone credence, with trefoiled head, moulded and enriched with the dog-tooth ornament.

The vestry is placed on the south-west side of the chancel, with access therefrom by a flat trefoil-headed door. Beneath the vestry floor is placed the apparatus for warming the church with hot water, with access from the churchyard by a flight of stone steps. The pulpit, which is placed at the north side of the church, is of stone, hexagonal, and with ornamented trefoil-headed panels. The font, which is placed near the door, is of similar character, with four detached shafts and adorned with the emblems of the four Evangelists.

The church is lighted with candles, the chancel having handsome branches of brass fixed into the wall, and the nave having painted iron standards of three lights each.

The whole of the woodwork is deal, stained and varnished, with the exception of the choir desks and altar, which are of chestnut-wood, from an old building called "The Oracle," in Reading, lately taken down. The seats are all plain open benches upon wooden platforms. They are roomy, and calculated to accommodate 240 persons. The whole church is paved with black and red tiles. The communion rails and the lectern are of polished brass and iron, the latter being especially handsome and the gift of the old college friends of the present Incumbent. The fittings of the chancel are very beautiful, the carpet and cushions being all of needlework.

The roof of the church is covered with tiles, and each gable is surmounted by a stone cross, except that upon the chancel, which is of wrought iron, painted and gilt. The walls are built of flint, with Bath stone dressings and quoins to the windows and buttresses.

The site upon which the church is built is the gift of Marshall's Trustees, and contains exactly one acre—"God's Acre:" it is well kept and planted; on one side it is bounded by the school ground, with its picturesque and gabled buildings of flint and red brick, and, on the other side, by the two roads from Caversham, which meet at the church gate. At the place of meeting is a well, with a gothic cover surmounted by a gilt cross, thus combining the useful with the ornamental in no ordinary degree.

The Parsonage is situated at a little distance to the north of the church; it was built also from designs by Arthur Billing, Esq., and is of flint and red brick. The chief landed proprietors in the district are William Henry Vanderstegen, Esq., of Cane End House, and Edward Mackenzie, Esq., of Fawley Court, Henley-upon-Thames.

Mr. Vanderstegen is one of the very few of our landed gentry who inherit by direct descent from so early a period as the Reformation.

Cane End, in the immediate neighbourhood, is a corruption of Canon End, and the ancient deed of grant from Henry VIII. to the Brighams is still in the possession of the family—Mr. Vanderstegen's ancestor being a friend and fellow-countryman of William III., and having married the heiress of the Brighams.

The name of Kidmore End reminds us of the time when the "Canons" lived at Cane End, and when their "Kyds" were pastured on the "more" which "ends" where the pretty church of St. John Baptist is now built.

The living is in the gift of the Lord Bishop of Oxford, and the Rev. J. W. Cobb, M.A. of Brasenose College, Oxford, is the present Incumbent.

J. W. C.

Annual Public Meeting of the Incorporated Church Building Society.

THE Annual Meeting of this Society was held on Monday, the 22nd May, 1865, at St. James's Hall, Piccadilly, His Grace the Archbishop of Canterbury occupying the chair.

There were present on the platform, besides the Archbishop, the Bishop of St. Asaph, the Bishop of Llandaff, the Bishop of Rochester, the Bishop of St. David's, Archdeacon Bickersteth, Archdeacon Emery, the Dean of York, Sir W. C. James, Bart.; the Revs. A. Borradaile, H. Howarth, R. Tritton, and W. R. Cosens; Messrs. F. S. Powell, M.P., A. J. B. Beresford Hope, Edward Hussey, William Rivington, A. B. Bryer, J. F. France, John Boodle, Arthur Powell, George Cowburn, Esqs., &c.

Prayers were read by the Rev. George Ainslie, Secretary.

Letters of apology were read from the Bishop of Ely, the Bishop of Oxford, the Bishop of Salisbury, Mr. Cotton, and other gentlemen, who were prevented attending by prior engagements.

His Grace the CHAIRMAN.—In opening the business of the meeting I must express my great satisfaction at being able to be present this year, having last year, much to my regret, been prevented joining you at this anniversary; and that satisfaction is increased by the feeling on my part that the Society has rendered invaluable services to our Church, and deserves to be well supported by the members of that Church. And I will add, that if it does not continue to be supported as it ought to be, that will be a great reflection upon its members. What, I would ask, are the merits of the Society? what its misfortunes, and what its claims upon our sympathy and support? With regard to its merits, it has been established fifty years, and was the first voluntary association for the encouragement of church building in the kingdom. It has during that period assisted in building 1,300 new churches; assisted in rebuilding or restoring 3,500 old churches; and been the means

of providing 1,300,000 additional sittings. If that had been its only service, it would have presented a lasting claim to our gratitude: but, by the example it has set, it has given encouragement to the establishment of daughter Societies. In twenty-seven dioceses in England and Wales there are in existence Diocesan Societies; and, in fact, the merits of this Society in that respect have been one of its misfortunes, because resources which used to be appropriated to the parent Society, have been diverted to the daughter Societies. They are, in truth, shoots diverting the sap which used to go formerly to the nourishment of the parent trunk; and the great difficulty now is to ascertain how the interests of the daughter Societies and the parent Society can be reconciled. It has been my duty in my own diocese of Canterbury to endeavour to reconcile the interests of both; and the way we propose to do it is this—that the parent Society shall abandon its claim to hold meetings in the diocese, or to have sermons preached there on its behalf; that a new Pastoral Letter shall be issued by the Diocesan in favour of Church building; and that a fourth of the money collected shall be given to the parent Society. Now, if every diocese would do something of that sort, this Society, instead of dying from inanition, would continue to be a benefit and a blessing to every diocese in the country. It can hardly be said that it has done its work. If that be so, how is it that for many years it has been the only source from which many church builders could expect assistance? There can be no doubt that, if it is not supported as it ought to be, the work of church building will be considerably impaired. It is a remarkable fact, that whereas in the 250 years preceding 1800, the population of England and Wales only doubled, in the sixty years since that period it has again more than doubled. This may be proved by statistics which are undeniable. I do therefore earnestly hope that our Church will try and keep pace with the enormous demands upon it, in order to supply the spiritual wants of the people growing up in the different cities and populous towns of the country, many of whom, unfortunately, are utterly ignorant of the principles of the Christian religion and of their duty towards God and man. God grant that this meeting may be the means of stirring up the hearts of our

people to uphold this Society; to give it that fresh encouragement and aid which it so eminently deserves; and to prevent its being exposed to the reproach of having lost its former friends and supporters.

The Rev. C. B. Reid, Assistant Secretary, then read the following Report:—

THE Committee, in submitting their Forty-seventh Annual Report, desire to express their gratitude to God, the Giver of all good, for the measure of success, with which He has again been pleased to prosper their efforts for the promotion of His glory, and the benefit of that branch of His Church established in England and Wales, and trust that their exertions to provide enlarged means of worship for our rapidly increasing population have not been without good effect.

His Grace the President issued, in 1863, a Pastoral Letter in behalf of this Society, which measure has also been adopted by the Bishops of Exeter, Llandaff, Lincoln, Rochester, and Salisbury: and it is earnestly hoped that all the remaining Right Reverend Prelates of England and Wales will do the same, and fix some time at which they wish sermons to be preached.

An inaugural meeting having been held in January last for the formation of a Canterbury Diocesan Society, it was proposed,—

"That his Grace the Archbishop of Canterbury be solicited annually to issue a Pastoral Letter, requesting sermons to be preached and collections to be made in the several churches of the diocese in behalf of the Society; and that in order to promote a cordial co-operation with 'The Incorporated Society for Building and Enlarging Churches,' as well as to relieve the Clergy from the burden of advocating the claims of two very similar Societies, one-fourth of the total amount of such collections shall be annually paid over to the Incorporated Society, on condition that applications for sermons in aid of its own peculiar funds shall not be made by that Society in this diocese."

This proposal has been accepted by the Committee of the Incorporated Society, and they suggest that the principle with regard to the collection and distribution of funds should be adopted by other Diocesan Societies, being of opinion that it would conduce to the welfare both of the Parent and Diocesan Societies, and further their common object.

In the course of the past year the Society has had to regret the loss, by death, of a very valuable and highly respected member of its Committee, J. H. Markland, Esq., and also that of Robert Hichens, Esq., formerly a zealous, kind, and able member of the Committee, and to the last a generous benefactor to its funds.

Aid has been given in the past year in 137 cases, for the purpose of building 34 churches, the rebuilding and enlargement of 19 churches, and in the repair, enlargement, and improvement of 84 other churches. For these objects the sum of 7,890*l.* has been voted. The increase of church accom-

modation thus provided amounts to 31,308 sittings, of which number there are 29,461 (including 6,998 occupied by children of Parochial Schools) reserved, as the condition of the Society's grants, for the free use of the inhabitants of the several parishes or districts.

The Society has paid during the year 11,301*l.* for works completed in 96 parishes. This includes the erection of 29 new churches, the rebuilding of 16 churches, and the restoration and enlargement of 51 churches. Additional accommodation has thus been secured for 20,509 persons, 18,420 of the sittings being reserved for the free use of the inhabitants.

Twenty-one places, each of them with a population of 2,000 and upwards, and many of them previously unprovided with any church, have been aided in the course of the past year, namely:—

Place and Diocese.	Population.
Acock's Green (Yardley), *Worcester*	2,000
Ashford, *Canterbury*	6,950
Bingley, *Ripon*	9,080
Bradford (Thornton Road), *Ripon*	4,000
Bromley (St. Saviour), *London*	16,000
Cambois, *Durham*	8,250
Carlisle, *Carlisle*	4,000
Consett, *Durham*	8,000
Derby, St. James, *Lichfield*	2,500
Filey, *York*	2,242
Gateshead, *Durham*	4,500
Hackney Wick, *London*	4,000
Hanmer, *Manchester*	2,599
Haslingden, *Manchester*	10,050
Hednesford Cannock, *Lichfield*	3,006
Hendon, *Durham*	13,700
Hoxton (Christ Church), *London*	8,500
Neath, *Llandaff*	9,734
St. David's (Christ Church), *St. David's*	4,600
St. Peter's (St. George's-in-the-East), *London*	6,287
Tettenhall, *Lichfield*	3,716

Additions have been made, during the past year, to the *Repair Funds* held in Trust by the Society from the undernamed places:—

Stanway, All Saints, Hardwick, East Boldre, Rashcliffe, Southsea, Portsea, Cononley, Ravensthorpe, Gainsborough, Holy Trinity, Dewsbury, St. Mark, Bradford, Holy Trinity, Sway, Pennington, Barnstaple, Holy Trinity, Rawtenstall, and Bacup, St. Saviour's.

The interest on these several deposits is dealt with in accordance with the terms of the several Trusts. The amount of Repair Funds now in the hands of the Society is 28,646*l.* 4*s.* 7*d.*

The total income of the Society during the past year has been 9,292*l.* 14*s.* 10*d.*, derived from the following sources:—

	£	*s.*	*d.*
Donations	868	12	8
Annual Subscriptions	1,264	1	9
Diocesan and District Associations	1,382	13	1
Parochial and other Collections	1,554	6	5
Legacies	2,241	4	0
Dividends	1,729	15	9
Rent of Chambers, and Income Tax returned	252	1	2
	£9,292	14	10

The Committee desire to make special mention of the following liberal Benefactions:—

The Most Noble the Marquis of Exeter, 200*l.*; Rev. T. Boulger, 100*l.*; P. Cazenove, Esq., 100*l.*; Octavius Wigram, Esq., 50*l.*; M. B. F. W., 30*l.*; Rev. T. V. Durell, 25*l.*; W. Gibbs, Esq., 25*l.*; Rev. G. Hornby, 25*l.*; Sheffield Neave, Esq., 25*l.*; Rev. G. Ray, 25*l.*; Miss Trevelyan, 25*l.*; A. A. Vansittart, Esq., 21*l.*; Miss Salt, 21*l.*; Rev. J. Blatch, 20*l.*; Rev. W. Heberden, 20*l.*; Mrs. Gregory, 20*l.*; also four Donations of 10*l.* 10*s.* and five Donations of 10*l.* each.

And the following Legacies:—The late John Farnell, Esq., 2,000*l.*; F. T. Walsh, Esq., 90*l.*; B. Botfield, Esq., 50*l.*; the Ven. Archdeacon Le Mesurier, 50*l.*; Mrs. Watts, 31*l.* 5*s.*; and the Hon. and Rev. R. Cust, 19*l.* 19*s.*

During the forty-seven years of its existence the Society has assisted in building 1,357 new churches, and in rebuilding, restoring, or enlarging 3,572 churches in England and Wales. By these grants it has aided in securing 1,322,006 additional sittings, 997,921 of which are for the free use of the parishioners. In accomplishing this, the Society has expended the sum of 734,048*l.*

From the Special Fund, established in 1858, for building Mission Houses and School Churches, the Society has already given help towards thirty-four school churches, and nine mission houses, the amount expended being 1,674*l.* 2*s.* 7*d.* These humbler buildings collect under their roofs the poor of the outlying population of the larger parishes, and enable them to enjoy the benefit of Christ's Word and Sacraments, from which they are often debarred, either by want of accommodation in their Parish Church, or by its distance from their homes. In some cases the School Churches will probably form the centres of future parishes.

A Table is here annexed, showing the amounts granted to each diocese during the last seven years, and the proceeds of Diocesan, District, and Parochial Associations remitted from thence in the same time, and also the amounts granted and remitted during the past year.

DIOCESE.	Total Amount Granted during the Seven Years ending March 31, from 1859 to 1865.	Total Amount Remitted during the Seven Years ending March 31, from 1859 to 1864.	*Granted*, from April 1, 1864, to Mar. 31, 1865.	*Remitted*, from April 1, 1864, to Mar. 31, 1865.
	£	£	£	£
Canterbury	3,735	2,325	340	178
York	3,640	479	85	40
London	11,870	2,080	695	293
Durham	3,885	995	760	141
Winchester	7,359	1,755	185	142
Bangor	1,777	101	140	13
Bath and Wells	4,485	1,334	230	161
Carlisle	690	124	270	2
Chester	3,020	471	190	49
Chichester	2,496	706	175	144
Ely	2,940	1,891	210	329
Exeter	4,190	795	200	322
Gloucester and Bristol	3,230	460	105	43
Hereford	2,227	398	280	96
Lichfield	5,780	753	560	55
Lincoln	4,170	2,088	445	106
Llandaff	4,192	156	440	19
Manchester	2,175	124	95	3
Norwich	2,670	714	85	112
Oxford	8,928	1,268	755	109
Peterborough	3,240	1,116	195	124
Ripon	5,266	292	145	35
Rochester	4,638	1,687	135	121
Salisbury	4,493	1,117	430	157
St. Asaph	2,190	404	30	50
St. David's	4,002	505	495	13
Worcester	3,510	805	215	79
Sodor and Man	—	19	—	1
TOTAL	£110,798	£24,962	£7,890	£2,937

The Committee regret to announce the further diminution of the resources of the Society, and their weakened power of effecting its high and holy objects. Although the work of Church Extension is carried on by other societies, established for the most part in every diocese, yet their efforts are but local, whilst even in some of the most wealthy districts the funds that are raised are not sufficient for the requirements of that locality; consequently the poorer districts which have but small resources of their own, have not the same hope of aid they formerly had from the Parent Society.

There exists, therefore, a necessity for such a General Fund, which may assist local efforts, lest they should be discouraged by the extreme weight of the burden upon them. This necessity is met by the Church Building Society, the object of which is to unite local efforts by collecting the offerings of Churchmen, and dispensing them where they are most needed, according to its ability.

In order that the means of public worship may be adequate to the wants of our rapidly increasing population, the whole Church must make an united effort to carry out the stupendous work. The Society therefore seeks for a larger measure of public support. An organization is required, by means of which it could collect the contributions of the middle and lower classes, who do not annually subscribe, and to whom the letters issued under Royal authority formerly afforded an opportunity of bearing their proportionate share in this Christian effort to provide for the religious instruction of others, who do not enjoy the same advantages as themselves. And the Committee would recommend the noble example of the founders of this Society to all Churchmen in the present day, in full assurance, that they will find a sufficient field of usefulness, and that the wealth of this country is more than adequate to enable the Society to extend its operations to all parts of England and Wales; until, as our late revered Primate desired, "every sheep shall have a fold, and every fold a shepherd;" and it would be well to suggest that in localities where wealth abounds, the resources of this and kindred Societies should be spared for those which are more in need. They who can bear their own burden should do so, and yet spare something to assist others.

It is stated in the account of the Origin and Progress of the Bishop of London's Fund, that "it is not intended to supersede existing Societies; on the contrary, it is hoped all contributions to the Fund will be considered as additional to the support already tendered to other institutions." Your Committee desire to assure the public that the establishment of this Fund in no way diminishes the demands upon this Society, but that more numerous appeals in consequence of it are made from the diocese of London, although the returns from the diocese are much smaller, as may be seen from the table of grants and remittances.

"The Church Builder [1]" gives, in an interesting and popular form, valuable information on matters connected with Church Extension, as well as on the proceedings of the Incorporated Society. The very beautiful engravings, by Jewitt, with which the periodical is illustrated, add not a little to its value as a record of ecclesiastical art. The Editorial Committee have pleasure in stating that it maintains its circulation.

The sincere thanks of the Committee are offered to the Right Reverend Prelates who have issued their Pastoral Letters; to the Clergy who have kindly complied with their request to preach, or allowed the use of their pulpits for the purpose of advocating the cause of this Society; to the Committee of Architects for their voluntary and most valuable services; to the Honorary Local Secretaries and Treasurers; and to all friends who have in any way rendered them assistance.

The Committee desire, in conclusion, to commit the cause of the Society to the care of Almighty God for its future welfare.

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[1] Published by Rivingtons, London, Oxford, and Cambridge, price 3*d*. per number. The first and second numbers being reprinted, the three Volumes may now be had, bound in cloth, illustrated, price 1*s*. 6*d*. each.

The Bishop of St. Asaph.—Your Grace, Ladies, and Gentlemen, I have been requested to move the following resolution:—

> "That the Report which has been read, be printed and circulated under the direction of the Committee, and that the Society so well adapted to promote the most beneficial purpose, deserves an increased public approval, and more permanent and certain support."

A great many years ago I used to take much interest in this Society, and assist in the transaction of its business, but it is long since I have done any thing for it. And I am sorry that, in some measure, I disagree with what has fallen from my Most Reverend brother and other members of the Society, who are exceedingly grieved at its resources having been brought so low. The reason they have been brought so low is, that the same sort of Society has been established in every part of the kingdom; and they are collecting a much larger amount of money than could be obtained by any one Society. There is hardly a diocese in the kingdom which has not a local Church Building Society; and any one acquainted with the facilities for extracting money out of other people's pockets, knows that local appeals for local objects do a great deal more than any general appeal. I don't want, the least in the world, to put a stop to this Society—God forbid!—let it go on and prosper, and do as much good as it can; but at the same time let it not be forgotten that the same work is being done in other parts of the kingdom. And there is another point of view in which I would look at the subject. There is no way in which this work can be carried on so beneficially as when a few individuals of large property in a particular locality set about building churches for themselves and those connected with them. Let me give an illustration of the effect in my own diocese of that spirit of church building which this Society first revived in this country fifty years ago. It happened four or five years ago that a very considerable sum was obtained for the establishment of a Society in my diocese, one of the objects of which was church building, and I had to select five laymen who should be trustees of the Society. I was enabled to select five gentlemen, each of whom has since built a church, and, I may almost say, endowed it. So here were five volunteers, who, without extracting any thing

from the local Society or the parent Society, were able to carry on the work of church building. And a most costly church has also been erected in St. Asaph, entirely by private liberality. I repeat that I should be very glad to see this Society flourish, and be of great wealth; but I believe we do a great deal more good working as we are working. I think the sums contributed by the local Societies to this Society proceed upon an erroneous principle; it is like taking money out of one pocket, and putting it into the other, because exactly the same thing is carried out by both; and the parent Society may be quite sure that we want every halfpenny we can collect in my diocese. With regard to the Pastoral Letter, upon which so much has been said, I do not quite agree with that letter. We have a method of requesting every clergyman in the diocese to preach two sermons every year—one for a foreign, and the other for a local object. The clergyman selects what Society he pleases, and sends his money to a central bank at St. Asaph. The difference between that and the other method, is this—you may have many clergymen not particularly fond of this Society; but if they are allowed to choose their own Society, they are likely to exert themselves more on its behalf than they would otherwise do. We, in our diocese, carry on our own concerns in the way we think wisest, and perhaps some are a little inclined to follow their own whim; but I advise other people to do as much good in the same way as they can. It is satisfactory to know that throughout the kingdom the number of churches has increased twenty-five per cent.; and in our little diocese, which is not very rich, the proportion of increase is very much larger. I would therefore advise people to carry on their own local concerns in their own particular way.

Archdeacon Emery, in seconding the resolution, said,—This Society has been of great use in bringing before Churchmen the absolute necessity of providing churches for the spiritual wants of the country. We have heard that it is the first Society connected with the Church in this country, which was established for that purpose, and we have also learnt from the report what work it has done. Of course we cannot expect, when almost every diocese has got its own Church-building Society, that the funds of the parent Society should be as large as formerly.

Still it is most important,—I speak with all diffidence,—that the parent Society should exist, and receive support both from dioceses which have, and which have not, Church-building Societies of their own; for, after all, it must be admitted that such a Society tends to unity—to that communication between the different local Societies, which cannot be otherwise than most beneficial. With respect to building, this parent Society has a Committee of Architects, which sometimes may, perhaps, be a little too particular in criticizing plans, but which has always been very useful in putting a stop to plans which might hereafter be found to be injurious. Sitting and working here in London, it has also set a good example to our district Societies. It helps them by its organization, and very often encourages them to efforts which otherwise probably would not be made. I will give an instance of this with regard to a particular church, with which I have had something to do. We obtained nearly all that was necessary for the building of the church, but we all know that the last few hundreds are the hardest to raise; and if this Society had not existed and been able to encourage us by a grant of £250, I really think that this church, which will cost £6,000 and be wholly free, and is very much wanted in the district where it is situated, would not have been built for a year or two. The help of this Society caused us to make an extra effort, and I may say that, almost in consequence of the stimulus given by the £250, we got £800 from a gentleman who was principally concerned in raising the funds, and who gave the money to us on condition that we should set about the work at once. That shows the use of a general Society which can give us advice, and also a small amount of assistance when it is most urgently needed. Then, there are dioceses which are not in so good a position as even that of St. Asaph. In the diocese of Ely we have not a Church-building Society,—I shall be very glad when we get one,—and we have to return our hearty thanks for the liberal assistance we have received from the Incorporated Society. I am quite sure that your Grace and the meeting will be happy to hear that, though we have no Church-building Society in the diocese of Ely, we are making great exertions towards the promotion of this work. I have only lately seen in a distant rural deanery, in my archdeaconry, every church being restored; and we know

that, when once we bring people to talk about restoration, some good result is sure to follow. This Society, I repeat, has been very useful in assisting our efforts in that diocese, and especially in aiding us in the establishment of mission houses. However necessary and important it is to have parish churches built and restored, and, if possible, made free,—for I am delighted to see churches with free and unappropriated seats, and, as far as my influence connected with this institution is concerned, it has always been exercised in that direction,—yet we need, after having provided parish churches, mission churches and buildings in hamlets and suburbs, which clergymen may not only visit, but, now that there is really a difficulty in supplying a sufficient number of clergymen, in which the laity, in whom the Spirit of God is working, may go amongst the people and minister to their religious wants. I am sure, therefore, that it is most desirable we should not let this Society drop, but do our best to increase its means. And one other thing done by this Society, and very important I consider it, is putting forward a report of its operations every year. We have a great many applications which we cannot attend to for want of funds, and these are made known to the public. After all, it is a great step towards the accomplishment of any aim to know precisely what is the particular end you desire. Your Grace, two years ago, was pleased to express your entire approbation of the principle of each district having, as it were, its wants mapped out. This Society has that duty among others. Persons are constantly stimulated to consider what their wants are when they know that there is a Society in London to whom they can apply. Too often, unfortunately, the answer to them is, "We cannot help you much;" but by the small aid they get, they are induced to fall back upon their local resources, and generally they succeed in raising the whole money they require. I have, therefore, great pleasure in seconding the motion for the adoption of the report of the Society; and I would press upon those now assembled here, that it is the positive duty of the members of the Church of England to encourage the Society, and to help to place it in that position in the great work of church building in this country which it is so eminently entitled to hold.

The resolution was then carried.

The Bishop of Llandaff.—In the absence of a distinguished person who had promised to take part in the business to-day, I am requested to propose a resolution for your adoption; and I feel that it would be but a fair return on my part to the Society for their great kindness to myself—that is to say, to my own diocese, which imposes an obligation on myself personally. I cannot refuse to obey such a call, for I believe there are very few dioceses in the country which more requires the assistance of a Society of this nature than that of Llandaff, or whose applications are received with greater attention, or meet with a more liberal response. When I mention the simple fact, that at the commencement of this century the population of the diocese was no more than 107,000—the extent of the territory being very small—while at the taking of the last census it had grown to 421,000, I think you will all feel that we have great need of additional churches; and as our own resources are not sufficient to enable us to meet all the demands upon us, it must be a great comfort to us to know that there is a Society of this kind to which we can apply. In Cardiff, the population at the commencement of the present century was only 1,800, but at the last census it had grown to 35,000. About thirteen miles from my house there is a town, which, when I first knew the diocese, fifteen years ago, had only a population of 13,000 people, for whom there was only church accommodation for 190. When I first visited the place, the Vicar consulted me as to making an alteration in the church, so as to get nine more seats, so great was the demand for accommodation, and that alteration was made. I am thankful to say, that owing to the exertions of this Society, and the Church Extension Society, and of the late Lady Bute, and the present trustees of the Marquis of Bath, five or six churches have since been built in that town, where the population has grown to 30,000. I see from the paper which has been put into my hands that one of the last applications to the Society is on behalf of the parish church of Neath. It is stated that there is a population of 9,000, three-fourths of whom are Welsh-speaking people, for whom there is no provision for worship in our Church. This is a difficulty which is hardly realized by our friends in England. Not only have we an impoverished Church

in the diocese of Llandaff, and a vast population, but we have also persons of two languages to provide for. It may be supposed that one church may do for them, because those who speak one language may attend at a certain part of the day, and those who speak the other at another part; but from my personal experience of Wales, and I have lived there since 1827, that is a very great mistake, and if you really wish to gain the confidence of the Welsh, as well as of the English-speaking people in that country, you must have two distinct places of worship for them. If you bring two separate congregations to the same church on the same day, you must have the service for the one or the other at a very inconvenient hour, and the one or the other congregation is sure to be offended. The Welsh, if treated in this way, would almost inevitably leave the Church, and go to the meeting-house. It is, therefore, very important that applications for aid should be attended to; but I should be sorry to advocate the cause of the Society merely on the narrow ground of its meeting the wants of my own diocese, for I believe it is a Society which is a great blessing to every part of the country. The Society does not itself undertake the building of churches, but it receives applications for pecuniary aid in that work from all portions of England and Wales, without restriction; and I have no doubt the same feeling in regard to it exists in every other diocese as that which prevails in mine. The moment a clergyman and the laity in a particular place begin to talk together about building a church, they naturally come to this Society, and they generally get a liberal grant, which stimulates them and others to greater exertions. Another advantage of this institution is that it cannot be considered in any way a party Society. It is one which secures the affections of Churchmen of all classes, and of different phases of opinion. Men of equal piety, equal ability, equal regard for the Church, entertain different views, and have a preference for one Society over another, though their object may be the same, namely, the benefit of the Church; but with regard to this Incorporated Society there is no feeling of that sort. It concentrates the affections of Churchmen of all classes and of all kinds of opinions. The resolution which I propose is to this effect:—

"That the establishment of Temporary School Churches and Mission Houses having prospered to a considerable degree by aid of this Society, contributions to the Special Fund, for carrying on these objects, should be earnestly solicited."

I am glad to find the Society considers that this fund has prospered to a considerable extent, for I was rather afraid from what I had heard that it had not received much support. And I could not have been much surprised at it, because the parishes for which these temporary churches and mission houses are established are not those which, ordinarily speaking, meet our attention. Still there are some parts of the country, even in England, where we find parishes of this kind, and in which the establishment of these mission houses is imperatively demanded. We know that mission houses in such parishes have been attended by much spiritual good. A great part of the diocese of Llandaff consists of hilly regions, which abound in coal and iron, and where thousands and thousands of miners and colliers are congregated. A few centuries ago the lower parts of the country were forests, the higher or hilly parts merely sheep-walks. Now, all this is changed. The population in many of those spots is to be counted by thousands, and require large permanent churches; but there are solitary places in these hills and valleys, where we find perhaps 200 or 300 people living at a great distance from the parish church, and away from all means of grace! I doubt whether it would be expedient to erect permanent buildings for such congregations, even if the Church of England had ability to do so. In a few years the mines in these places may be exhausted, and the people formerly engaged in them will disappear in search of other spheres of labour. Therefore, what we particularly want are missions, and the hilly part of my diocese is very much a missionary field of labour, where temporary buildings of this nature cannot but be most useful. I may mention that I have myself established in the diocese a home mission for the purpose of sending forth missionaries, in the same way as they are sent to the Colonies, to preach to people who live far away from their parish churches. I have got two missionaries working in that manner. Two or three years ago, a clergyman, utterly unknown to me, who had seen in the newspaper a statement of my

plan, kindly sent me a promise that if I would establish a second mission, he would give me £50 a year for the purpose. And that having been done, the £50 has been regularly received up to the present time. Now, in adopting this system of missionary agency, we want the mission houses which are mentioned in the motion; and I do not think that in resorting to them we are deviating from the path which the Church of England has chalked out for us. The parochial system is no doubt the best system, but we do not consider that these missions interfere with it in any way. They are preparatory to it, and we hope they will lead ultimately to permanent institutions, if they become necessary. Before the Church was thoroughly established in this country, we know that it appeared in the missionary shape; and the very system I am speaking of, preceded the formation of parishes. So that we are only falling back upon that in which our parochial system originated. I have no doubt that these temporary mission houses will lead to the establishment, wherever desirable, of permanent churches. That, at least, has been the case in parts of my diocese. The Right Rev. Prelate concluded by formally moving his resolution.

Mr. F. S. Powell, M.P., in seconding the motion, said, it was not unusual in directing attention to the work of Church Extension, to consider what was the population of the three kingdoms at the beginning of the century, and compare it with the population at the present time; but for his part he did not consider that a wise or prudent mode of commencing the investigation, because, in doing so, the first feeling was one of disappointment, the second one almost of despair, and neither feeling led to wholesome or valuable action. The solution of the difficulty, he thought, was to treat the subject, not in a large and comprehensive manner, but in detail. First of all, they should resort to the diocesan division, and ascertain the true state of things. In the Principality of Wales, for instance, from which they had heard so many sad things about the people falling off from the Church of England, there were now signs of a happier era. The four Bishops of Wales were now grappling with the difficulties by which they were surrounded. Three of their lordships were present on the platform; of the absence of

the fourth, the Bishop of Bangor, he was not able to give an account, but he knew that a few days since he was engaged many hours upon a Committee of the Society, helping and guiding them by his counsel. Therefore he might say they had the four Bishops of the Principality of Wales co-operating with the Society in the effort to bring back the people to their ancient Church which they had not voluntarily left, but been driven away from by the fault of the Church itself. There was another significant sign in that part of the country. Of the four cathedral churches in Wales, two were in the hands of competent architects with a view to their restoration. Some might say that church building was an old work, and so it was. However, it was both an old and a new work—old historically, being as old as Christianity itself; but new, having reference to individual instances of church building and church restoration. If any one imagined there was coldness, languor, and formality in church building, he would only ask him to have faith, and undertake the work himself. If he did engage in it, whether as founder of a church, or as one of the committee managing its affairs, or as a simple donor of the funds, he would receive the richest recompense any man could have. He would see large congregations within the church, and hear their expressions of gratitude for the services rendered to them. They had overcome three difficulties which beset them in the former part of their career. The first difficulty arose from disabilities, the second from resistance, and the third from mistakes. With regard to the disabilities, until comparatively recent years the law was such as to the erection of new churches, that if the building of a new church was not absolutely impossible, it was surrounded by so many impediments and entanglements, that he was a bold and brave man who would undertake the task. That law had now been amended. The second difficulty had been overcome by the more enlightened policy which now prevailed. A few years ago there was an opinion abroad—for himself he could never understand the ground of it—that the rector of a large populous parish, for instance, or the patron of the parish church in it, had, somehow or other, a legal vested interest in the spiritual destitution of the people in that parish. If in former days a layman ventured to build a church in such

a parish, the rector thought it was an invasion of his rights, and a suggestion that he neglected his parochial duties. Now matters had changed, and no reluctance, disinclination, or caprice on the part of the rectors of parishes interfered with the carrying on of Church Extension. He lastly came to the mistakes which they had formerly made in the erection of churches. They were threefold—first, mistakes in the size; secondly, mistakes as to the site; and, thirdly, mistakes in style. They committed mistakes in size by building, where they had large funds in hand, churches entirely out of proportion to the wants of the population; and the consequence was that these churches were not nearly filled, a circumstance most discouraging to the clergymen who officiated in them. They had now, however, arrived at the conviction that it was best to build a new church of moderate size, to hold probably not more than 1,000 people, which a clergyman of ability, energy, and sagacity might be able to fill with a congregation. With regard to the second mistake, they formerly thought that when a church was desired for a poor population, it was desirable to build it in the very midst of that population, in perhaps some dark alley or confined street, the approach to which it was difficult to find. Was it to be wondered at that a church in such a situation did not attract worshippers? The best plan was to build a church in a wide, open, airy thoroughfare, easily accessible by the poor, for whom it was intended, and where they would have a more pleasant prospect to look upon than their own confined areas and courts, from which, in attending the service of the church, they would wish to escape. Then there were the mistakes in the style of the church. Formerly the object seemed to be to render a church as gloomy, dark, melancholy, repulsive, and dreary as possible. Now the plan adopted was to make a church attractive—to give it, if not all the graces, at least some of the solidity and dignity of architecture. He made bold to say, that if any hindrances to church building, or any failures in it had arisen, they were to be attributed chiefly to these three causes, which were now happily removed. With regard to the progress in church building they had made during the past twelve months, as the organization of the Church was diocesan, it was not easy to ascertain the exact truth, but a notion

of it might be formed from the fact that during the last year conveyances of 104 sites for churches had been made over to the Ecclesiastical Commissioners, being at the rate of two sites every week. This showed that they were not inactive, but were doing their best to extend the sphere of the Church's labours in this country, and to place that Church in the position which it ought to hold as the English Church of the English people.

Mr. A. J. B. Beresford Hope, in supporting the resolution, said it called upon them not merely to build, repair, and restore churches, good as those works were, but to set up mission houses in order to grapple with the wickedness, vice, and sin, and, what was even more difficult to deal with, the ignorance of mankind in our largest populations. The great principle of co-operation in the evangelizing of the people, which was first sanctioned by our Saviour when He sent forth His disciples, had been discredited in our Church because it had been linked with many superstitious and idolatrous elements, which we happily got rid of at the Reformation. The idea of religious houses and religious co-operation fell into discredit, and it was not surprising, though lamentable, because history consisted in a great part of sudden and unreasoning recoils from existing evils. The parochial system, though very good in itself, and though it had stood out clear and strong, had broken down in scattered country districts, and in London and Manchester, and even would break down if the Ecclesiastical Commissioners carried into effect their proposal for giving each Peel Church £300 a year, which was the 'be all and the end all' of what they were holding out. He was therefore glad of the recognition by this Society of the principle of co-operation in evangelizing the people, that evangelizing being conducted, not on any fantastic principle, looking either to Rome or Geneva, but upon the plain and intelligible doctrines of the English Prayer Book, and the English system.

The resolution was carried unanimously.

His Grace the Archbishop of Canterbury here vacated the chair, and his place was taken by the Bishop of Rochester.

The Dean of York proposed—

"That the thanks of this Meeting be tendered to his Grace the Archbishop of Canterbury, the President of the Society, for his Grace's

unremitting attention to its affairs, to the Vice-Presidents, Members of the Committee, Trustees, Treasurer, and Auditors, and that Rev. Canon Jennings, J. P. Harrison, Esq., and E. L. Hawkins, Esq., be Auditors for the year ensuing."

The Rev. H. HOWARTH, in seconding the resolution, expressed a strong opinion that the Society deserved the warmest support of Churchmen, and a hope that the result of the meeting would be satisfactory.

The resolution having been carried,

ARCHDEACON BICKERSTETH proposed—

"That the thanks of this Meeting be presented to the Committee of Architects, and to the Diocesan, District, and Parochial Associations, for their exertions in promoting the objects of this Society."

He thought they owed a deep debt of gratitude to that distinguished body of men, the Committee of Architects, for the services they had rendered to the Society. Formerly large sums of money were squandered uselessly upon churches, but now, by the aid of a body of educated men, old churches were restored, and new ones built upon sound principles. With a revival of the Church there had been a revival of Christian architecture, and now, if they desired to restore any fine old parish church, they could rely upon justice being done to it by such eminent men as Mr. Scott and Mr. Street, and others. Of course, this was not the only thing to be accomplished; but still a great deal depended upon the aspect which a church presented to the people, and he thought that if they were to have real worship in churches they must get rid of those wretched unsightly pews, and return to open benches, where the congregation could worship as one family. Admitting, as he did, the great benefit of the District Societies, he should regret if they injured the working of this parent Society, upon which the former must occasionally fall back for the advice and assistance of the wise heads and skilful architects to be found upon its Committees, and which served to keep them straight, and prevented them running into extravagance, either in regard to the style of the buildings they erected, or the money they expended.

Sir WALTER C. JAMES, Bart., in seconding the resolution, said that if the Society had been productive of any good, it was in having assembled such a body of distinguished architects as

no other organization could have brought together for such a purpose; and the great improvement in the style of our churches in this country, was in no small degree owing to the exertions of these gentlemen. It was most gratifying to see the progress of Church Extension, but at the same time it was a mournful state of things, that the Society which originated the movement could not now, in consequence of the great falling off in its income, do the same amount of good which it did thirty or forty years ago. Local efforts were doubtless important, but they wanted central life. Central life inspired local effort, and local effort, if healthy, would reflect some of its own activity upon what was its original spring of action. He therefore trusted that whatever the local wants of a diocese might be, that diocese would not forget the claims of the Parent Society, to which the whole country owed so much.

The motion was carried.

The Rev. R. TRITTON had great pleasure in moving—

> "That the thanks of this Meeting be tendered to his Grace the Archbishop of Canterbury and to the Lord Bishop of Rochester, for their kindness in presiding on this occasion."

He supposed that the resolution had been committed to him from being one of the oldest as well as one of the most attached friends of the Society. He had seen three Archbishops of Canterbury in the position of President of the Society, each during the period of his life occupying the chair at those meetings, and that circumstance, he thought, was of itself a strong argument in favour of the Society. They would one and all, he was sure, tender their very best thanks to His Grace who had presided over them that day, but had just been called away by other duties, and whose excellence, worth, and urbanity they so fully appreciated.

The motion having been seconded was carried by acclamation.

The Bishop of Rochester, in briefly acknowledging the compliment, on his part, spoke of the necessity of the diocesan and district associations contributing to the support of this central Society, and stated that the Church-building association in his own diocese had sent to it a larger sum last year than they had kept for themselves.

The Benediction having been pronounced, the meeting then separated.

Claims of the Incorporated Society for Diocesan Help.

EXTRACT FROM THE CHARGE OF THE BISHOP OF LICHFIELD, MAY, 1865.

"THE mention of our own Church Extension Society leads me to the notice of another kindred Institution, not indeed belonging immediately to ourselves, but having (I scruple not to say) strong claims upon us, both as members of the Church in general, and of our own Diocese in particular, I mean the Incorporated Society for promoting the Building and Enlargement of Churches. There is indeed a natural and near connexion, and as it were sympathy, between these two Institutions; for they not only have, in a great measure, the same objects in view, but they are also helpful to each other for the attainment of those objects. Applicants for grants from the *Incorporated* Society are always asked what aid they have received from *Diocesan Societies*: a question which, in the case of applications from the Diocese of Lichfield, has always been very satisfactorily answered.

"I have had the happiness of being connected with the London Society ever since its first establishment (which hardly any other one living can say), and I have had large personal experience of its working; and I am persuaded that the service rendered by it to the cause of Church Extension, as well by the distribution of *its own* funds, as by the vast amount of *local* liberality which it has called forth, can hardly be over-estimated.

"These grounds then *alone* would be sufficient to justify me, when I am upon the subject of Church Extension, in setting before you the claims of a Society which has been our constant ally, and fellow-labourer, in this excellent and continually needed work. But I have special reasons for earnestly calling your attention to these claims at the present time.

"The funds of the Incorporated Society are much reduced; and its grants consequently, for some time past, have been made on a very much lower scale than that which was in use, not only while the Society had its periodical share in the parochial collections, made under the authority of the Queen's Letters, but for a

good while after the issue of those Letters had ceased. This is a loss to the Church at large; and not a few applicants to the Society from our own Diocese have felt it; and every friend of the Church, and especially every one who knows how liberally and impartially the Society's funds have been distributed, would rejoice to see them in a more flourishing condition.

"So strongly is this felt by our honoured Primate, that, at the beginning of last year, he addressed a letter to the Bishops of his Province, requesting them to bring the case of the Incorporated Society before their several Dioceses. I told his Grace that (though I quite entered into his view of the case) I could not immediately comply with his request, having an appeal to make at that time in behalf of our own Church Extension Society, but that I would endeavour to meet his wish in the course of the year: and I consider our present meeting to be a good opportunity for fulfilling my promise.

"But this is not all. The Incorporated Society has another claim upon our sympathy and support, which seems to me to come more closely home to us, and to be almost a claim of *justice*. Some Diocesan Church Extension Societies give a portion of their receipts to the Incorporated, or, as they regard it, the Parent Society. We have never done this: and I do not see how we could have done it, considering that all the contributions to our Society are given for no other purpose than for the supply of our own Diocesan wants. But considering at the same time that all, or almost all, *our* cases of this kind are brought before the Committee of the Incorporated Society, and are liberally dealt with by them, I am free to confess that they seem to me to have ground of complaint (which I have heard more than once expressed) that this Diocese contributes so little to the funds from which it receives so much. It appears that out of the whole amount of grants made by the Incorporated Society since it came into existence, this Diocese has received upwards of £53,000. What may be the whole sum contributed by the Diocese to the Society I am unable to say. But I find that, during the last six years, the sum of £5,630 has been voted by the Committee of the Incorporated Society to this Diocese, while the amount of the remittances from the Diocese to the Society during the same period has been only £746; which I

think you will agree with me in regarding as far from a fair return.

"On these grounds then, general and particular, I venture earnestly to ask you, my reverend brethren and friends (for an experience of more than twenty-one years fully justifies me in addressing you in both these relations), to do what you can, by sermons, or otherwise, to 'supply our lack of service' to an Institution by which so many of our clergy have been helped, and so many of our parishes have been benefited."

Warming of Churches. No. IV.

AS this subject is one of great interest to Church Builders and Church Restorers, the following description of a stove, constructed on a plan originated by the writer, may be considered worthy of notice.

The space comprised about 57,000 cubic feet. The internal ceiling-flat was exposed to the outer air, there being an opening of 16 square feet on the north side of the outer roof, and two smaller openings in the ceiling, at a part partitioned off from that used for worship. Owing to an addition to the east end being in progress, the outer air circulated under the floor. The doors and windows also admitted much air. The following were the results on Sunday, March 19, 1865:—

External temperature throughout the day 31°, a strong north-east wind. Fire lighted at 8 A.M.; temperature in the church 38°. Temperature at 10 A.M., 40°; at 1 P.M. 51°. The church did not feel cold at 11 o'clock, when service began.

The means of warming were 16 wrought iron boiler pipes, —each 6 feet long, and 3 inches internal diameter, set horizontally in four rows in a brick chamber 1 ft. 8 in. wide, 1 ft. 8 in. high, and 1 ft. 9 in. above the floor of the church, with an *open* fire of a capacity of a cubic foot and a half in front of one end of the pipes.

The smoke and heated air from the fire passed *through* the 16 pipes, and thence up a chimney 35 feet high, built for the purpose, on the north side of the church. The outer air was

admitted beneath the pipes in the brick chamber, at the end next to the chimney, and after passing along the brick chamber, *over the outer* surface of the pipes, issued into the church at the end near the fire-grate. The air thus entering had an average temperature of 120°. The quantity was about 200 cubic feet per minute, and the force of the warmed air stream such as to float eider-down to the ceiling, 30 feet above the stove. At this rate as much air would enter the church in less than five hours as would be equal to its contents. As the fresh air was delivered at the ceiling, and the fire was about the floor level, there is reason to think that the circulation was uniform and complete. Thermometers did not indicate a difference of more than 1° in different parts of the church.

The sectional area of the fresh air passage was 200 square inches; the heating surface was 80 square feet; the fuel consumed was $1\frac{1}{2}$ bushel of coke in eight hours at a cost of 8*d*. The whole cost of construction, including the chimney, was £40. The space occupied was equal to six sittings.

Considering the above facts, it seems extraordinary that a higher temperature was not reached. This is supposed to be due to the circumstance of the floor and ceiling, as well as the outer walls, being exposed to the external air.

The peculiarity of the plan is the continuous supply of a large quantity of fresh warmed air. Without this no system of warming can be satisfactory. The particulars given show that it is attainable at a moderate cost in construction, and of fuel.

F. L.

Hoddesdon.

St. Stephen's Church, Carlisle.

IN a little Periodical like ours, we are generally only able in very few words to record the fact that a church has been built or restored, without giving any thing like a detailed account of the work that has been accomplished. From this practice we seldom depart unless there are particular features of the building, or special circumstances in the case which attach more than ordinary interest to

the work. Of this class is certainly the new church at Carlisle, which was consecrated on May 31, and which has been erected at a cost of £6,000, entirely by the munificence of Miss Burdett Coutts. The architect of the church is Mr. Nelson. The style of the building is Geometric Gothic. It is built chiefly of red sandstone, the coignes and traceries being of white Prudham stone. The length of the church is 110 feet, and the breadth 62 feet; the height to the ridge is 48 feet, and of the spire 130 feet. The chancel is apsidal, and contains three two-light windows, which Miss Coutts intends shortly to fill with stained glass. On the south side of the church are five two-light windows, and in the clerestory are five cinquefoil-headed windows on each side. The north porch has a pitched roof, the doorway being ornamented with dog-tooth moulding, supported upon pillars of polished Aberdeen granite, with capitals carved. Four arches on each side support the walls of the nave, springing from polished granite pillars, having richly carved capitals. There is an open-timbered roof, the wood-work being stained a dark oak, and the plaster between coloured a light blue; the principals rest on stone corbels, each corbel representing the head of an apostle. The walls are coloured a light grey, and decorated in many parts with illuminated texts. The font is of Caen stone, octagonal, having emblematic designs in alto relief. On the north side of a very handsome chancel arch is the pulpit, also of Caen stone, adorned with Gothic tracery and marble pillars. The altar rails are supported on four ornamental standards. Within the sacrarium the floor is paved with Minton's encaustic tiles; the floor of the nave is paved with red and black tiles.

Previously to the consecration an address was presented to Miss Coutts, the foundress of the church, to which she made the following reply:—"Mr. Mayor and Gentlemen,—I will detain you only a few minutes. Yet I must briefly thank you for the kind and friendly address just presented to me, adding another to the many associations which cluster pleasingly around Carlisle; and I wish to express my great thankfulness that the gracious Providence has permitted us to reassemble in little more than a year at the spot where we met to lay the first stone of the edifice which we now behold in its complete beauty of design. May a

manly and virtuous ministry preach and practise Christ's teaching within its walls to a faithful and understanding people, and raise up living stones to bear witness from generation to generation to God's revealed truth and the salvation of mankind. That it may be consecrated and set apart for such services I now pray the sanction of the Lord Bishop of the diocese."

W. F.

A Church.

"Join'd to the tower, but in less rigid style,
Was built the church, an ornamental pile,
Whose high-pitch'd roofs such varied lines combined—
Rich pinnacles and gables—which inclined
The eager eye to wander on, and trace
The thousand beauties scatter'd o'er its face:
The fond supporting buttresses, which press
Against the walls with tender lovingness,
Casting dark shadows into each recess:
Height'ning by contrast their own airiness:
The slender shafts, where window-arches rest—
So slight, yet with sufficient strength imprest—
Wearing with grace rich crowns of forest leaves,
That mocking stone lightly around them weaves:
The portal, with its cluster'd columns group'd
In closer masses, and its mouldings scoop'd
Into deep lines that darker shadows gave,
And framed—as 't were, a picture—the broad nave
That spread within the open'd door and show'd
Rich wealth of beauty, lavishly bestow'd:
The polished pillars gracefully uprear'd
The pointed arches, which, in turn, appear'd
With ease aloft the fretted roof to raise,
Whose vaults oft echoed with glad hymns of praise:
The deep pierced windows, with their slender threads
Of stone-wrought mullions; and their traceried heads
Fill'd in with tinted glass, which but obscured
Earth's turmoil, while the light from *Heaven* pour'd
In streams of glory through each colour'd pane
And soothed away the soul from thoughts profane."

"Lady Ina, and other Poems."

Free Seats.

THE attention of Churchmen has been increasingly directed of late years to the subject of the ordering or arrangement of the seats, so as that there should be no pew-rents whatever reserved—that the sittings should be all free, and, as it is sometimes added, "unappropriated."

The term "appropriation" is, in strictness, applicable only to the case of those seats which belong to individuals (by faculty, or prescription which implies a faculty), as owners and occupiers of particular houses in the parish. This state of things does not exist in a new church.

In a new church, where all the seats are free, they must of course, as long as the law is as it is, still remain subject to allotment by the churchwardens (who act in this matter as the officers of the Ordinary) among the parishioners. And where some of the seats are rented, and some are free, the same law prevails as to these, as it does also in an old parish church as to all seats not "appropriated" in the sense above mentioned, namely, under faculty or by prescription.

As to the particular mode in which churchwardens should make the allotment, whether from Sunday to Sunday, from year to year, or otherwise, we can understand that one mode may be more convenient and suitable in one church or place, and another in another.

The church should be so ordered as that the services may be brought home to the greatest number of the parishioners—that all the church room may be utilized—that the claims of rank, station, property, equally with those of the poorer classes, may be regarded; and, generally, that the service of Almighty God may be celebrated in a manner best calculated to promote the edification of His people.

There is a strong *Family feeling* in the country. This feeling is a valuable one, we think, and one which should not be lightly interfered with. It is interwoven with our whole system. The country is made up of parishes, the parish of families, and families desire to unite in the worship and praise of Almighty God, and it is a practical advantage that they should do so.

There exists, further, a strong *Local feeling*. It is a matter even of importance with some that they should know and feel that *their place* is secure. Their composure during the Church service often depends greatly upon this. That in one and the same place, from Sunday to Sunday, for many years they have sought to approach the Almighty, whether with the other members of their family or alone, is a reflection of great value to some minds as often as they enter the House of God, and is one which, we think, ought to be fully respected. Feelings such as those we have referred to are in short Aids to Devotion. And though they may even express themselves roughly sometimes, there is truth at bottom, even where the manner of expression may seem to be inconsistent with right feeling[1].

But there must be a limitation in this matter of quasi-appropriation. *A man's usual seat in church must not be his castle unless he be there in due time to keep it;* even as regards rented seats, it should only be in case of actual use that they should be reserved. In many churches, indeed, it is the practice to allow their use, from the time of the service commencing, where the renters do not attend, to those who are present and unseated; and there is no case in which the principle of free seats should not at least be thus far recognized.

But, however, the allotment of the church seats rests, as before said, with the churchwardens, who act for and are subject to the Ordinary as his parochial officers.

This subject of *free churches*, open to the use of all classes of the parishioners, is no new one with us. We cannot perhaps expect that pew-rents should altogether disappear out of the land until endowments are substituted for them, however valuable the mode of collection, by means of the offertory, is for many purposes. The system has been too greatly acted upon for it to vanish speedily. And, indeed, in some quarters, it is still pursued in the case of new churches, and where there is compara-

[1] This statement of a widely spread feeling on this subject by no means implies our sympathy with it; that it exists no one will deny, and though we may see the fallacy of any argument in favour of exclusive pews that may be based upon it, yet, as the feeling is sincere and deep-rooted in the minds of many faithful Churchmen, it should ever be dealt with in a spirit of tenderness and charity.—Ed.

tively no endowment. But our Society has from its commencement in 1818 promoted that system which recognizes in its fullest extent the rights of our poorer neighbours. The amount of its grants is calculated according to the number of *free and unappropriated sittings* in suitable parts of the church. And *no grant whatever* is made unless "*one-half of the area and accommodation to be provided, including therein seats conveniently placed for hearing and light, are reserved for the use of the poorer inhabitants*"—subject, however, of course to the general law of the land already adverted to.

The Society is moreover ready at all times to receive funds intended by the donors for, and to be specifically granted to churches, the seats of which are altogether free, on that condition, and in accordance of course with or subject to the general law of the country.

Such being the general principles of our Society, we need scarcely say we wish God speed to all who would promote them, and we heartily invite those who are like-minded to support, by their liberal benefactions, that ancient institution, an institution the *fons et origo* of the wholesome stream which is swelling into a river with a mighty current.

G. C.

P.S. At the monthly Meeting of the Board, held June 19th, the following notice respecting "Free Churches" was directed to be published in the Annual Report:—

"The Society call special attention to the following fundamental Rule of the Society:—

> 'XI. Whenever application shall be made for a grant towards building any Church or Chapel in which it shall not be intended to make any charge for seats, the parties applying shall be required to declare that the whole of the Church or Chapel will be free and subject to allotment by the Wardens from time to time according to law, and a copy of such declaration shall be affixed in the porch, or such other conspicuous place within the Church or Chapel as shall be approved by the Committee.'

"In accordance with this Rule the Society are always ready to receive any funds specifically allotted by the donors to Churches, the seats of which are altogether free from rent or permanent

appropriation; the administration of such funds by the Society not to prejudice the claims of such Churches on the ordinary funds of the Society."

The Archbishop of York on Freedom of Worship.

T a public and influential meeting at Sheffield, held to inaugurate a movement for erecting several additional churches in five years, the Archbishop expressed himself as follows:—"Now I come to another point—I mean as to the disposal of the sittings in these churches. I confess I have myself a very strong opinion upon the subject, which I will now state. In the first place, it seems to me that in a town like Sheffield the doctrine of the equality of mankind is pretty fairly established out of doors, and I don't know why there—where men certainly are equal before our Almighty Father—we should take any human and personal distinctions in the church with us. And therefore I give my voice certainly for having all the people who come to worship God put on an equal footing. The one thing you have to avoid is establishing a distinction before God between the rich man and the poor. For that is a thing you will never persuade men to understand, whether they speak about it or not; that is the real grievance, the real wrong—it is a false note struck in the harmony of the Christian system. Then there are three ways remaining—for I almost feel that I carry the meeting with me upon that point—to let them, or to have them all free and unappropriated. I think it better not to let the pews, and for this sufficient reason; that we cannot get out of the Ecclesiastical Commissioners any endowment if we have the pew-rents. You have no idea what satisfaction I have in making that little remark. I now come to choose between the other two—totally free without appropriation, or free and appropriated to the parishioners. The law of the Church of England I take to be this—the church building belongs to the Church as a corporation; the parish church belongs to the general body of the Church of England, and the bishop of the diocese is the trustee for the general body. He holds it for them, and the officials who carry out the deeds and

officiate for him are the two churchwardens, who are bound to see the parishioners are accommodated with seats in the church as far as it will go. That is the law. If it cannot be done except by appropriating the seats, let them in any given parish be appropriated; but I think you will find in a great many of these churches—without laying down any universal rule for all, which I won't attempt—that in a great many of these churches it will be by far the best thing to throw the church doors open and say, 'Here are the seats, and there you may sit.' It might be observed, if the seats are once appropriated the people would often take the notion that two people ought to spread themselves out upon four seats, and so on; that great disappointment would arise, and the promoters would say they were building a church for 1,000 people, but by that system they were cheated out of part of their object, because the church would not accommodate 1,000, and that three persons would take up a pew which would hold six, the occupants thinking it their duty to look as large as they can to prevent others coming in; and people would be apt to say it was all very pleasant to have any pew they wished and to know where to go to sit. *But without appropriation on the part of the churchwardens, you will find that by tacit understanding, by the common effect of the politeness which all people possess, you would be allowed to get the same seat Sunday after Sunday, although you could not exercise the slightest claim of any kind.* I have no doubt in some churches, if we take care to avoid pew-rents, there will be no appropriation, simply because it will be found quite unnecessary. Why should we trouble the churchwardens when we can walk in and sit down? Upon that point I have spoken at some length, for I really do feel it to be the most important, and I must say that my interest in this movement would be greatly diminished—nay, that it would almost disappear, if it was to be used to keep up these distinctions in the house of our Lord."

Fires in Churches.

A correspondent of the *Times* recommends all church flues to have a connexion, by means of a gutta-percha pipe, with a water-tank, so that when overheated they would melt the pipe, and become deluged with water.

A Church Builder.

ON Thursday, May 11, deceased the Rev. John Hutchinson, Precentor and Canon of Lichfield, and Perpetual Curate of Blurton, a chapel of ease to the church of Trentham, Staffordshire. From the period of his ordination in 1817 to the time of his decease, Mr. Hutchinson continued to labour zealously and faithfully in this thickly populated district. When he entered upon his duties as curate of Trentham, the only churches of the parish were the mother church of Trentham and the chapel of ease at Blurton. In 1827, Handford Church was built, and this was, it is believed, the first and only instance of a church consecrated in North Staffordshire for thirty-five years. The church of the Holy Evangelist, erected at the sole cost of the Duke of Sutherland for the inhabitants of Normacot (a district of Blurton), was built in 1847, and Mr. Hutchinson was subsequently instrumental in procuring the erection of no less than *seven other churches*. Mr. Hutchinson laboured hard also in promoting other church work in the diocese, and contributed much hearty and valuable assistance towards the restoration of Lichfield Cathedral.

W. F.

New Churches, and Churches Restored or Enlarged.

England.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

Holy Trinity, Bury.—Dioc., Manchester. Archt., Mr. Paley. Plan: nave, chancel, N. aisle, tower and spire. Style: Early English. Accom., 600, all free. Cost, £5,000. Reopened April 19, 1865.

St. Bartholomew's, Islington.—Dioc., London. Consecrated May 19, 1865.

All Souls', Kilburn.—Dioc., London. Plan: nave, N. aisle, and apsidal chancel. Accom., 600. Consecrated May 8, 1865.

St. Helen's, Kilnsea.—Dioc., York. Accom., 100. Consecrated April 21, 1865.

Christ Church, Mayfair, London.—Dioc., London. The eastern portion of the church only has yet been completed. Consecrated March 27, 1865.

SS. Mary and Peter, Ludford.—Dioc., Lincoln. Archt., Mr. Fowler, Louth. Rebuilt on new site. Style, Geometric Decorated; cruciform; reredos and pulpit of Caen stone. Accom., 358. Free, 232. Cost, £2,125 (£1,000 through the late Incumbent's mother). Grant, £125.

* *St. Alban's, Manchester.*—Dioc., Manchester. Archt., Mr. Crowther. Style, Early Geometric Pointed. Accom., 800, all free. Cost, £7,500. Grant, £412.

St. John the Evangelist, Peckham.—Dioc., Winchester. Style, Early English. Accom., 900. Free seats, 300. Consecrated May 16, 1865.

St. Luke, Portsea.—Dioc., Winchester. Archt., Mr. Hellyer. Plan: nave, apsidal chancel, N. and S. aisles. Accom., 908. Free seats, 616. Cost, £2,240. Grant, £150.

St. Stephen's, Reading.—Dioc., Oxford. Archt., Mr. White. Plan: nave, N. aisle, and chancel. Accom., 400, all free. Cost, £2,800. Consecrated March 16, 1865.

Reddish.—Dioc., Manchester. Archts., Messrs. Shellard and Brown. Style, Early Geometric. Accom., 400. Free seats, 154. Cost, £2,000.

* *Christ Church, Shamley Green.*—Dioc., Winchester. Archt., Mr. C. H. Howell. Plan: nave, chancel, S. transept. Style, Early English. Accom., 306. Free seats, 202. Cost, £1,810. Grant, £150.

Welburn.—Dioc., York. Erected at the sole cost of the late Earl of Carlisle. Consecrated April 18, 1865.

Yardley Gobion.—Dioc., Peterborough. Archt., Mr. White. Plan: nave and chancel. Accom., 150. Cost, £1,750. Erected at the expense of the Duke of Grafton.

CHURCHES RESTORED OR ENLARGED.

* *St. Nicholas, Beaudesart.*—Dioc., Worcester. Archt., Mr. T. Garner. General restoration. Accom., 189, all free. Cost, £1,200. Grant, £40.

St. Cuthbert's, Bedford.—Dioc., Ely. Archt., Mr. Penrose. Restored and enlarged. Cost, £1,260.

Parish Church, Bideford.—Dioc., Exeter. Archt., Mr. Ashworth. Style, Perpendicular. Entirely rebuilt, partly with the old materials. Accom., 1,150. Cost, £5,000. Reopened Jan. 12, 1865. (Before its restoration the church was almost in a ruinous state.)

* *Billingham.*—Dioc., Durham. Restored by Archt., Mr. Robson, Durham. Partly rebuilt. Cost, £1,000. Reopened March 16, 1865. Grant, £50.

* *All Saints', Birchington.*—Dioc., Canterbury. Archt., Mr. C. N. Beazley. Reseated and restored. Increased accom., 302, all free. Cost, £1,600. Grant, £100. Reopened Feb. 24, 1865.

* *St. Mary's, Bloxham.*—Dioc., Oxford. Archt., Mr. G. E. Street. Restored and repaired. Cost, £5,000. Grant, £50.

St. Peter's, Bournemouth.—Dioc., Winchester. Archt., Mr. G. E. Street. New chancel, aisles, and transepts.

Boxgrove.—Dioc., Chichester. Archt., Mr. G. G. Scott. Rearrangement of the interior, and complete repair and restoration. Cost, £4,000; almost entirely defrayed by the Duke of Richmond.

Parish Church, Bradwell-on-Sea.—Dioc., Rochester. Restored and refurnished throughout. Reopened Feb. 7, 1865.

St. Mary's, Brilley.—Dioc., Hereford. Archt., Mr. T. Nicholson. Repaired and reseated throughout. Accom., 190, all free. Cost, £580. Reopened March 30, 1865. Grant, £30.

* *Parish Church, Bromborough.*—Dioc., Chester. Archt., Mr. G. G. Scott. Entirely rebuilt. Accom., 600. Cost, £5,000. Grant, £150.

* *Parish Church, Cheam.*—Dioc., Winchester. Archt., Mr. F. H. Pownall. Accom., 600. Entirely rebuilt. Cost, £4,500. Grant, £100.

* *St. John's, Cleckheaton.*—Dioc., Ripon. Archts., Messrs. T. H. and F. Healey. Enlarged. Addl. accom., 203. Cost, £1,200. Grant, £40.

Clent.—Dioc., Worcester. Archts., Messrs. Kirk and Parry. Rearranged internally and partly rebuilt. Increased accom., 100. Cost, £2,500.

St. Mary's, Compton Pauncefoot.—Dioc., Bath and Wells. Archts., Messrs. Slater and Carpenter. New north aisle, new roofs, church generally restored and decorated.

Corston.—Dioc., Bath and Wells. Archt., Mr. Ferrey. Renovated and enlarged. Addl. accom., 150. Grant £45.

St. Sampson's, Cricklade.—Dioc., Gloucester and Bristol. Archt., Mr. E. Christian. Completely restored. (Formerly in a ruinous and dilapidated condition.) Cost, £3,450.

* *St. Giles', Dallington.*—Dioc., Chichester. Archt., Mr. E. Habershon. Addl. accom., 200. Cost, £2,204. Grant, £100. Repaired and partly rebuilt. Reopened Oct. 15, 1864. (The church was in such a bad state, that but a portion could be occupied.)

* *Parish Church, Denford.*—Dioc., Peterborough. Archts., Messrs. Wadmore and Baker. Reseated and repaired. Cost, £900. Grant, £45.

* *Christ Church, Derby.*—Dioc., Lichfield. Archts., Messrs. Giles and Brookhouse. New chancel and general restoration. Addl. accom., 100. Cost, £1,000. Grant, £15.

* *St. John the Evangelist, Durdham Down.*—Dioc., Gloucester and Bristol. Archt., Mr. Gabriel. New transepts, chancel enlarged, and general restoration. Cost, £2,500. Grant, £240. Reopened Jan. 27, 1865.

* *Parish Church, Egg Buckland.*—Dioc., Exeter. New north aisle and chancel, reseated, and decorated. Cost, £1,550. Grant, £50.

St. Mary Magdalene, Fenny Bentley.—Dioc., Lichfield. Seats rearranged and new spire.

Gainford.—Dioc., Durham. Archt., Mr. Cory. Complete restoration, new organ, new set of six bells. Cost, £2,850. Reopened May 4, 1865.

Gatcombe.—Dioc., Winchester. Restoration of nave and new chancel. Reopened Easter Eve, 1865.

St. James, Hanslope.—Dioc., Oxford. Archt., Mr. G. E. Street. Restored and partly rebuilt. Cost, £600. Reopened Feb. 21, 1865.

St. Michael, Hartlip.—Dioc., Canterbury. Archt., Mr. R. C. Hussey. Restored, partly rebuilt and richly ornamented. Reopened April 27, 1865.

* *St. Michael's, High Ercall.*—Dioc., Lichfield. Archt., Mr. G. E. Street. Restored and decorated. Reopened Feb. 22, 1865. Grant, £40.

* *St. James the Less, Hunstanworth.*—Dioc., Durham. Archt., Mr. S. S. Teulon. Accom., 273; free seats, 130. Entirely rebuilt. Cost, £2,500. Grant, £50.

* *Isleham.*—Dioc., Ely. Archt., Mr. G. E. Street. Repaired and restored. Cost, £3,300. Grant, £50. Reopened April 19, 1865.

* *Parish Church, Kegworth.*—Dioc., Peterborough. Archt., Mr. Mitchell. Restored throughout. Cost, £1,900. Grant, £120.

Parish Church, Kempston.—Dioc., Ely. Archt., Mr. Horsford. Restored and repaired. Cost, £540.

Kimberworth.—Dioc., York. Archts., Messrs. Blackmoor and Withers. Restored, with new tower and enlarged nave. Cost, £400.

* *St. Martin's, Kirk Leavington.*—Dioc., York. Archt., Mr. Prichet. Restoration of the nave. Addl. accom., 50. Cost, £315. Grant, £20. Reopened Jan. 22, 1865.

Parish Church, Kirstead.—Dioc., Norwich. Archt., Mr. H. W. Hayward. New apsidal chancel and tower; reseated and repaired.

* *Knapwell.*—Dioc., Ely. Archt., Mr. W. M. Fawcett. Accom., 119. The church, with the exception of the tower, has been entirely rebuilt. Grant, £65.

Parish Church, Lakenham.—Dioc., Norwich. Archt., Mr. J. Brown. New chancel, and repairs. Cost, £1,000.

* *St. Peter and All Saints', Little Walsingham.*—Dioc., Norwich. Archt., Mr. G. E. Street. Rearrangement of seats and general restoration. Addl. accom., 70. Cost, £2,187. Grant, £50.

St. Philip's, Liverpool.—Dioc., Chester. Archt., Mr. Grayson. Reseated and decorated.

* *Christ Church, Llanwarne.*—Dioc., Hereford. Archts., Messrs. Elmslie and Co. Accom., 258, all free; addl. accom., 230. Church rebuilt. Cost, £2,500. Grant, £145. Reopened August 26, 1864. (The church was very dilapidated, the floors being frequently under water.)

St. Edmund's, Lombard Street, London.—Dioc., London. Archt., Mr. W. Butterfield. Reseated, repaired, and decorated. Reopened Jan. 29, 1865.

St. Matthew's, Campfield, Manchester.—Dioc., Manchester. Repaired and beautified.

Parish Church, Mendlesham.—Dioc., Norwich. Archt., Mr. E. Christian Restored, reseated, and partly rebuilt.

* *Middleton Cheney.*—Dioc., Peterborough. Archt., Mr. G. G. Scott. Restored throughout. Cost, £3,000. Reopened April 19, 1865. Grant, £25.

* *St. Andrew's, North Kilworth.*—Dioc., Peterborough. Archt., Mr. J.

Clarke. Restored and reseated. Accom., 270; free seats, 230. Reopened April 20, 1865. Grant, £60.

Parish Church, Northleigh.—Dioc., Oxford. Archt., Mr. G. E. Street. Reseated and restored. Reopened Jan. 26, 1865.

Parish Church, Paignton.—Dioc., Exeter. Artist, Mr. V. Benbow. Chancel restored and richly decorated.

St. Patrick's, Patrick Brompton.—Dioc., York. Archt., Mr. G. F. Jones. Accom., 300. New roofs and seats, and a complete restoration of the church.

St. Mary and St. Peter, Pett.—Dioc., Chichester. Archt., Mr. B. Ferrey. Entirely rebuilt. Cost, £2,000.

* *Prestbury.*—Dioc., Gloucester and Bristol. Archt., Mr. G. E. Street. Restored and decorated. Cost, £2,000. Grant, £20. Reopened Feb. 21, 1865.

Parish Church, Ragnall.—Dioc., Lincoln. Enlarged, repaired, and richly ornamented.

Parish Church, Rawden.—Dioc., Ripon. Archt., Mr. A. Crawford. Almost entirely rebuilt, with the addition of a new south aisle. Cost, £1,200.

* *Rennington.*—Dioc., Durham. Restored and enlarged. Archt., Mr. Henry, Durham. Cost, £600. Grant, £20. Reopened March 25, 1865.

Holy Trinity, Richmond.—Dioc., Ripon. Archts., Messrs. Austin and Johnson. New north aisle, church reseated and refitted throughout.

Parish Church, Roade.—Dioc., Peterborough. Archt., Mr. Whitney. Restored and partly rebuilt. Cost, £800.

St. Paul's, Rusthall.—Dioc., Canterbury. Archts., Messrs. Stevens and Robinson. Accom., 620; addl. accom., 254. New north aisle, enlarged transept, and other improvements.

Saul.—Dioc., Gloucester and Bristol. Archt., Mr. Fulljames. Entirely reconstructed, excepting the tower, south wall, and nave roof. Cost, £1,000. Reopened March 21, 1865.

* *Springthorpe.*—Dioc., Lincoln. Archt., Mr. Goddard. Restored. Cost, £1,000. Grant, £20. Reopened April 23, 1865.

* *St. John's, St. Helen's, Isle of Wight.*—Dioc., Winchester. Archt., Mr. T. Hellyer. Accom., 479; addl. accom., 179. Enlarged and restored. Cost, £955. Grant, £50.

* *St. Enodoc, St. Minver.*—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. Accom., 112, all free; addl. accom., 37. Restored and repaired. Cost, £650. Grant, £20.

Stoke Priory.—Dioc., Hereford. Archt., Mr. Bohill. Repaired and partly rebuilt. Cost, £1,000.

Parish Church, Sibbertoft.—Dioc., Peterborough. Archt., Mr. Browning. New south aisle, and otherwise enlarged and restored. Cost, £1,000.

All Saints', Slawston.—Dioc., Peterborough. Archt., Mr. Loveday. Addl. accom., 30. Chancel and other portions rebuilt, and church generally restored. (It was previously one of the most defaced and dilapidated churches in the country.)

* *St. Mary's, Standon.*—Dioc., Rochester. Archts., Messrs. G. and H. Goodwin. Accom., 510. New organ chamber, church repaired and restored throughout. Cost, £3,000. Grant, £60. Reopened Dec. 23, 1864.

St. Mary Magdalene, Stoke Bishop.—Dioc., Gloucester and Bristol. Archt., Mr. Norton. Accom., 400; addl. accom., 100. New south aisle.

* *Parish Church, Stoke Lacy.*—Dioc., Hereford. Archt., Mr. F. R. Kempson. Accom., 174, all free. General restoration and repair. Cost, £900. Grant, £50. Reopened Sept. 4, 1864. (The church was in a very decayed and dangerous condition.)

Taplow.—Dioc., Oxford. Archt., Mr. G. G. Scott, New chancel, and other improvements.

* *St. Nicholas, Thames Ditton.*—Dioc., Winchester. Archt., Mr. B. Ferrey. Accom., 713; addl. accom., 363. Enlarged and restored. Cost, £1,700. Grant, £60. Reopened Jan. 13, 1865.

Parish Church, Thorverton.—Dioc., Exeter. Archt., Mr. T. H. Elliott. New north transept, new seats, and other improvements. Cost, £2,200.

Christ Church, Timperley.—Dioc., Chester. Archt., Mr. J. Lowe. New transepts, vestry, and organ chamber. Addl. accom., 300. Reopened April 16, 1865.

St. John's, Torquay.—Dioc., Exeter. Archt., Mr. G. E. Street. The original building being inconvenient, insufficient, and unecclesiastical, a new church is in course of erection. The chancel and chancel aisles, built at a cost of £4,000, were consecrated Nov. 8, 1864.

St. Mary, Wadworth.—Dioc., York. Archt., Mr. Teale. New chancel-arch, and general internal restoration.

District Church, Watford.—Dioc., Rochester. Archt., Mr. T. Bury. New south aisle. Addl. accom., 209. Cost, £1,200.

Winwick.—Dioc., Ely. Archts., Messrs. Slater and Carpenter. Partly rebuilt and restored. Cost, £1,600; entirely defrayed by the Duke of Buccleuch. Reopened April 20, 1865.

MISSION CHURCHES.

St. Matthew's, Ardwick.—Dioc., Manchester. Archt., Mr. J. M. Taylor. Accom., 346. Cost, £930.

* *Diss.*—Dioc., Norwich. Cost, £728. Grant, £10.

Gelligaer.—Dioc., Llandaff. Archt., Mr. C. Buckeridge. Accom., 150, all free. Cost, £600. Grant, £10. Dedicated Nov. 1, 1865.

* *King's Norton.*—Dioc., Worcester. Archt., Mr. C. W. Orford. Accom., 270, all free. Cost, £900. Grant, £20.

* *St. Barnabas, Kennington, Lambeth.*—Dioc., Winchester. Archt., Mr. A. D. Gough. Accom., 410, all free. Cost, £1,300. Dedicated April 23, 1865. Grant, £20.

St. Mary Magdalene, Paddington.—Dioc., London.

* *St. Peter's, Plymouth.*—Dioc., Exeter. Archt., Mr. R. Elliott. Accom., 180, all free. Cost, £1,000. Grant, £75. Dedicated Nov., 1864.

A chapel has been erected for the use of the Grammar School, *Uppingham*. Dioc., Peterborough. Archt., Mr. G. E. Street. Style, Early Decorated. Cost (when completed), £11,000.

A new church has been erected for the use of the Lunatic Asylum at *Bootham*. Dioc., York. Archt., Mr. R. Gould. Accom., 200. Cost, £1,500.

Wales.

NEW CHURCHES.

* *St. Mary, Aberdare.*—Dioc., Llandaff. Archt., Mr. Blomfield. Plan: nave, N. and S. aisles, chancel, and chancel aisles. Accom., 700. Grant, £400. Consecrated Nov. 10, 1864.

* *St. Mary's, Bangor.*—Dioc., Bangor. Archt., Mr. H. P. Horner. Plan: nave, N. and S. aisles, chancel, and bell-turret. Accom., 608, all free. Cost, £4,075. Grant, £300. Consecrated Oct. 27, 1864.

CHURCHES RESTORED OR ENLARGED.

* *St. Gwrin's, Llanwrin.*—Dioc., Bangor. Archt., Mr. B. Ferrey. Accom., 208; free seats, 110. Cost, £1,150. Enlarged and repaired. Reopened Nov. 22, 1864. (Formerly there were only 25 free seats, situated in a dark old gallery.) Grant, £45.

* *St. David's, Llanychllwydog.*—Dioc., St. David's. Archt., Mr. R. J. Withers. Accom., 83, all free. Repaired and partly rebuilt. Cost, £500. Grant, £80. Reopened Nov. 2, 1864. (The church was almost a ruin, and had been closed for some years.)

* *St. Issell's.*—Dioc., St. David's. Archt., Mr. F. R. Kempson. Accom., 399; addl. accom., 258, all free. Entirely rebuilt excepting the tower. Cost, £1,500. Grant, £150.

* *St. Mary's, Talachddu.*—Dioc., St. David's. Archt., Mr. W. Nicholson. Repaired and decorated. Cost, £500. Grant, £30.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on April 17th, May 15th, and June 19th, grants of money, amounting to £2,505, were made in behalf of the following objects:—

Building new Churches at Calow, in the Parish of Chesterfield; Chapmanslade, Parish of Dilton Marsh; Castleside, in the Parish of Lanchester; Chigwell Row, Essex; Choppington, Parish of Bedlington; Dentonholme, Parish of St. Mary, Carlisle; Dwygyfilchi, near Corwen; Glanmor, Parish of Llanelly; Haggerstone, St. Augustine; Haswell, Parish of Shotton; Hollington, near Hastings; Hull, St. Michael; Jersey, St. Simon; Poplar, St.

Stephen; Sacriston, near Durham; Trelleigh, Parish of Redruth; and West Ham, Holy Trinity.

Rebuilding the Churches at Clutton, near Bristol; Hopton, near Lowestoft; Jarrow; Torquay, St. John.

Enlarging, reseating, and restoring the Churches at Altarnun, near Launceston; Bedfont, near Hounslow; Chobham, near Bagshot; Chewton Mendip, near Bath; Finchingfield, near Braintree; Hayes, near Uxbridge; Holsworthy, Devon; Hubberstone, near Milford Haven; Itchingfield, near Horsham; Long Whatton, near Loughborough; Markfield, near Leicester; Mendlesham, near Stonham; Menheniot, near Liskeard; Morpeth, Northumberland; Ogbourne St. George, near Marlborough; Porthilly, near Wadebridge; Sarrat, near Rickmansworth; Skipsea, near Hull; Thornbury, near Bromyard; Tonbridge, St. Stephen; Woodford, near Thrapstone; and Wyton, near Huntingdon.

Additional grants of money were made towards building a Church in the Thornton Road, Bradford; rebuilding the Church at Coddington, near Newark; enlarging the Churches at Markfield, near Leicester; and North Waltham, near Micheldever, Hants.

The Society likewise accepted the following repair funds—viz. Blockhouse, St. Paul, Worcester; Shooter's Hill, Christ Church; and Oswaldtwistle, in the Parish of Whalley, Lancashire.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Mar.	7	Deal ..... *A*	£2	0	0
	28	Harrietsham (½) ..... *S*	3	7	9
	28	Ditton ..... *A*	11	8	0

York.

Mar.	10	Thirsk ..... *A*	0	19	9
April	12	Kirk-Leavington..... *S*	0	14	0
May	24	Fylingdales ..... *O*	2	13	6

London.

Mar.	16	Agar Town, St. Thomas *S*	10	8	4
	16	Barking Ch. Union ... *A*	3	1	0
April	24	Pimlico, St. Barn. (por.) *O*	7	4	5
May	23	St. James's Hall ..... *M*	6	0	0

Durham.

Mar.	23	Forcett ..... *O*	1	14	6
May	4	Kirk Newton ..... *S*	2	2	0

Winchester.

Mar.	18	Battersea, St. John..... *S*	1	18	0
	28	Old Alresford ..... *S*	1	16	4
April	10	Petersham..... *S*	10	1	3
	18	Bournemouth, St. Pet. *O*	4	10	10
May	2	Millbrook ..... *A*	4	6	6
	15	Swanmore ..... *S*	1	0	0
	15	Shidfield ..... *S*	1	4	0
	22	Chawton ..... *S*	2	10	0
May	22	Basingstoke ..... *S*	£13	3	4
	26	Droxford ..... *S*	3	4	6
	26	Eling ..... *S*	9	0	0

Bangor.

Bath and Wells.

Mar.	31	Diocesan Society	90	0	0
	31	Ditto ..... *A*	9	17	2
April	4	Winscombe ..... *S*	2	14	4
May	9	Charlton Horethorne ... *S*	1	0	0
	11	Combe, St. Nicholas (⅛) *S*	2	10	0
	17	Timsbury ..... *S*	4	4	3
	27	Aller ..... *S*	0	15	10

Carlisle.

April	19	Walney Island (part)... *O*	0	12	6

Chester.

Chichester.

Mar.	1	Chichester Diocesan ... *A*	37	11	6

Ely.

Mar.	1	Bury St. Edmunds ... *A*	12	5	6
April	27	Huntingdon, St. Mary *S*	7	1	9
	27	Godmanchester ..... *S*	1	8	6
	28	Cambridge District Soc.	200	0	0
May	9	St. Ives ..... *S*	8	15	2

Exeter.

April	22	Whimple	*O*	£2	0	0
	26	Christow	*S*	1	5	0
May	31	St. Ive	*S*	1	7	4

Gloucester and Bristol.

Mar.	23	Gloucester	*A*	4	4	0
	31	Bristol	*A*	7	1	9
May	2	Bristol	*A*	9	3	6
	17	Hewelsfield	*S*	0	12	0

Hereford.

Mar.	31	Diocesan Society		57	19	7
May	9	Hardwick	*S*	4	0	0

Lichfield.

Mar.	31	Shrewsbury	*A*	7	4	0
May	9	Fauls	*S*	2	7	6

Lincoln.

Mar.	4	West Halton	*S*	2	8	0
	4	Rampton	*S*	1	3	0
	7	Reepham	*S*	2	7	0
	8	Alkborough	*S*	2	5	0
	13	Laneham	*S*	0	7	8
	17	W. Pinchbeck (special)	*S*	1	9	3
	17	Silk Willoughby	*S*	2	4	7
	21	Stamford, All Saints	*S*	10	7	4
	21	Bradley	*S*	0	17	0
	23	Nettleham	*S*	1	2	7
	23	Sutterton	*S*	2	15	10
	24	Barkston	*S*	0	14	8
	25	Manthorpe	*S*	0	13	3
	25	Londonthorpe	*S*	0	8	0
	31	West Rasen	*S*	2	2	0
April	6	Ulceby	*S*	2	15	0
	6	Scotter	*S*	2	0	0
	15	Scothorne	*S*	3	4	6
	17	Theddlethorpe	*S*	1	0	0
	19	Lincoln, St. Swithin	*S*	8	11	1
	19	Willoughton	*S*	2	4	0
	21	Raithby	*S*	3	2	6
May	3	Castle Bytham	*S*	2	6	0
	3	Elton	*S*	1	9	6
	3	Harlaxton	*S*	5	11	6
	6	Carrington	*S*	0	19	2
	6	Frithville	*S*	1	6	2
	9	Orby	*S*	1	4	6
	9	Lusby	*S*	0	15	0
	9	Walesby	*S*	2	8	1
	9	Burgh-on-Bain	*S*	3	4	2
	11	Warsop	*S*	4	1	6
	12	Walkeringham	*S*	0	17	8
	17	Barrow-on-Humber	*S*	2	1	0
	19	Thorpe on-the Hill	*S*	1	1	0
	23	Boston	*S*	1	15	6
	24	Tydd St. Mary	*S*	2	6	0
	24	North Hykeham	*S*	1	3	2
	24	Stainfield	*S*	4	12	9
	24	Barlings	*S*	2	1	1
	25	Edenham	*S*	2	0	6
	26	Sutton. St. Nich. (por.)	*S*	1	0	0
	26	Great Ponton	*S*	4	1	0
	26	Sibthorpe	*S*	1	5	7
	26	North Witham	*S*	2	6	0
	31	Saltfleetby, St. Clements	*S*	1	2	9

Llandaff.

April	4	Abergavenny, St. Mary	*S*	8	14	1
	21	Llanvair-Kilgeddin	*S*	3	0	0
May	16	Llanarth	*S*	2	0	6
	16	Bryngwyn	*S*	3	1	6
	25	Raglan	*S*	4	3	0

Manchester.

Norwich.

Mar.	1	Ashill	*A*	£2	2	0
April	21	Ipswich, S. Ma.-le Tow.	*O*	6	3	8
	25	Diocesan Ch. Building So.		51	15	0
	25	Little Walsingham	*O*	4	0	0
May	20	Ashill	*S*	6	19	7

Oxford.

Mar.	17	Newton Purcell	*A*	2	2	6
	17	Hethe	*S*	0	18	2
	27	Farnborough	*O*	3	0	0
	30	Bow Brickhill	*O*	1	0	0
April	6	Walton	*S*	0	16	0
May	2	Monks Risborough	*S*	3	13	0
	29	Pirton	*S*	2	0	0

Peterborough.

Mar.	9	Staverton	*S*	2	1	11
April	10	Market Harborough	*A*	8	8	0
May	29	Little Houghton	*S*	4	19	6

Ripon.

Mar.	8	Bradford, Holy Trinity	*S*	2	18	0
	13	Heaton	*S*	2	13	0
	22	Hepworth	*S*	4	0	3
	27	Farnham	*O*	1	12	8
May	11	Yeadon	*S*	4	1	0

Rochester.

Mar.	21	Hatfield Broad Oak	*S*	5	3	10
	21	Tewin	*S*	5	2	0
	21	Elmdon	*A*	2	15	6
May	1	Boxwell	*S*	6	0	8
	1	Writtle	*S*	5	17	10
	9	Brentwood	*A*	5	4	0

Salisbury.

May	16	Manston	*S*	0	8	6
	17	Worth ($\frac{1}{2}$)	*S*	0	13	0
	18	Salisbury, St Edmd. ($\frac{1}{2}$)	*S*	6	10	0
	23	Symondsbury ($\frac{1}{2}$)	*S*	2	0	0
	24	Chute ($\frac{1}{2}$)	*S*	1	6	5
	24	Horningsham ($\frac{1}{2}$)	*S*	1	2	2
	24	Weymouth ($\frac{1}{2}$)	*S*	5	15	6
	24	Upton Scudamore ($\frac{1}{2}$)	*S*	1	15	0
	25	Stourpaine ($\frac{1}{2}$)	*S*	1	11	3
	27	Folke ($\frac{1}{2}$)	*S*	0	11	6
	27	North Wootton ($\frac{1}{2}$)	*S*	0	4	4
	30	Westbury ($\frac{1}{2}$)	*S*	3	6	5
	30	Bradford Peverell ($\frac{1}{2}$)	*S*	1	10	0
	31	Nunton ($\frac{1}{2}$)	*S*	2	5	0
	31	Winsley ($\frac{1}{2}$)	*S*	1	2	2
	31	Wareham ($\frac{1}{2}$)	*S*	4	18	9
	31	Arne Chapel ($\frac{1}{2}$)	*S*	0	4	0
	31	Whiteparish ($\frac{1}{2}$)	*S*	1	15	0

St. Asaph.

St. David's.

Mar.	24	Crickhowell	*A*	2	15	0
April	6	Lampeter Coll. Chapel	*S*	2	13	8
	29	Llangwm	*S*	1	4	0
May	2	Kilgerran	*S*	1	15	0

Worcester.

April	11	Long Buckby	*S*	2	10	0
May	23	Solihull ($\frac{1}{4}$)	*O*	10	5	3
	30	Bordesley, Holy Trin.	*S*	16	19	2
	30	Long Compton	*S*	3	3	6

Sodor and Man.

The Church-Builder.

No. XVI.

Masons and Carpenters.

IT would tend much to promote an orderly and reverent behaviour among the labourers engaged in church building, were a clause inserted in all contracts requiring the master builders to employ in the works only men of sober and respectable character, and to dismiss at once any workman using improper language, or otherwise misconducting himself within the precincts set apart for the House of God. The object might be further attained by securing the frequent attendance at the church of respectable parishioners, whose presence would have a beneficial influence in checking levity and unseemly conduct among the workmen. On every committee for building or restoring of a church there would doubtless be found some gentlemen who would be ready to give up one or two hours in every week in this useful work, and their time could hardly be better employed. It must however be admitted (and the admission is a cause for much thankfulness) that in these days the master builders are generally careful in selecting for church work men of good and honest report; yet, alas! we sometimes still find that the language of the workmen rather befits the ale-house than the church, whilst the odour of tobacco, and the drinking-cups of the neighbouring public-house, appearing in various parts of the building, too plainly indicate that their habits there have been kindred to their language.

It would be no small check upon such proceedings to have posted in various parts of the building an *Address*, reminding the labourers of the solemn character of the work in which they are engaged. The following forms of such an address seem well suited for the occasion[1]:—

"*To the Work-people.*

My Christian Friends,—The work in which you are engaged whilst restoring this church is designed for the glory of God. I cannot allow you, therefore, to continue your labours without inviting you to consider how great an obligation lies upon you to conduct yourselves in a manner worthy of so sacred an employment.

You all call yourselves Christians, and I hope all of you have been baptized into Christ. Let me hope that, whilst restoring a Christian House of Prayer, you will be careful to make it manifest that you are, in heart and life, what you are by profession and have engaged to be.

If you look into the Bible, you will see that the first accommodation for public worship of which we have any account was formed under our Heavenly Father's own directions (see Exodus, chapter xxv., and others following). You will see likewise that when the next, which was a more substantial building, was erected, God again took the work under His own care. It was begun and ended under His guidance (see 1 Kings, chapters vi., vii., viii.). Now, on both these occasions, you will find that every thing was ordered and conducted with the utmost respect and reverence.

I am happy also to be able to point out to you, that in our own country there was a time when the same spirit and feeling prevailed. When our great architect, Sir Christopher Wren, was engaged in building, amongst many other churches, the noble cathedral of St. Paul's, in London, he obtained an order

[1] The first of these forms was printed by the Rev. H. A. Harvey, and placed by him on the walls of Tring Church during its restoration. The other two forms are published by Messrs. Masters, for the Ecclesiological Society, and may be had for 1*d.* each, or 5*s.* a hundred.

from the Queen's Commissioners, that no man should assist in the building who gave way to drunkenness or swearing.

I pray you, then, to keep in mind what the Word of God has taught you, and what was so strictly required of former work-people in this country whilst engaged, as you are, in working for the glory of God.

You would, I am persuaded, all feel shocked, if the clergyman who shall be called to minister in this church, should be a despiser or profaner of God's holy Name or Word. If you should hear him swear, or if you should see him indulging in strong drink, you would say at once, 'Away with such a one from this holy place; he is unfit for his station; he is a disgrace to his sacred office!' Consider, then, that whilst employed in restoring this House of Prayer, you likewise are in some sort God's ministers; you are engaged in His service, and are assisting to spread a knowledge of His Name and salvation. You, therefore, (recollect,) will be judged by the same rules: if you offend against God whilst here employed, you will also be regarded as unfit for your occupation; you will be said to bring disgrace on the faith which you profess; and all who think seriously will cry out that you should be removed from the work.

As men professing to be Christians, as men who have been baptized into Christ's faith, I urge and pray you, both for your own sake and for His sake whose name ye bear, to avoid whatever may be unworthy of those who are called to give their time and their strength to do God service.

The chief offences against God and your own souls to which work-people are exposed are drunkenness and swearing; against these, therefore, I entreat you to be principally watchful. But, remember, every other sin will equally disgrace and unfit you for your work: lying, quarrelling, dishonesty, sabbath-breaking, these and all other acts contrary to God's Word, are equally unbecoming both your Christian profession, and your present holy employment. Be resolute, therefore, against them all; and believe that I shall daily offer up my prayers, and I exhort you to offer up your own, that, for Christ Jesus' sake, our Lord God may ever have you in His holy keeping, and, by the grace of His sanctifying Spirit, guide and protect you always."

"*To all Persons employed in Building this Church.*

1. A church is the House of God: and, therefore, any work that has to do with a church is a holy work. Every stone you lay, and every beam you hew, is laid and hewn for the honour of Almighty God.

2. The behaviour of those who are employed in a holy work ought also to be holy. How careful then should Churchmen be, in working upon a church, to avoid (even more than at any other time) all unseemly words, all oaths, and every thing like an oath. 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.'

3. This church, when it has been solemnly dedicated to God by the bishop, will become the House of Peace: therefore let it not now be profaned by lightness of speech, much less by unseemly noise, or words of quarrelling and anger. Remember in what holy quietness Solomon's Temple was built.

4. A Churchman will also, while working in the House of God, avoid any act which may *seem* irreverent, such as singing or whistling idle tunes; or taking his meals within the circle of the church walls.

The founders of this church trust that every visitor who may enter it while in the course of building, will show by his reverent behaviour that he remembers its solemn destination to be the House of God,"

"*To all Persons employed in the Restoration of this Church.*

1. A church is the House of God: and, therefore, any work that has to do with a church is a holy work. Every stone you lay, and every beam you hew, is laid and hewn for the honour of Almighty God.

2. The behaviour of those who are employed in a holy work ought also to be holy. How careful then should Churchmen be, in working upon a church, to avoid (even more than at any other time) all unseemly words, all oaths, and every thing like an oath. 'Every idle word that men shall speak, they shall give account thereof in the day of judgment.'

3. This church has been the House of Peace for many hundred years; let it not now be profaned by lightness of speech, much less by unseemly noise, or words of quarrelling and anger. Remember in what holy quietness Solomon's Temple was built.

4. A Churchman will also, while working in the House of God, avoid any act which may *seem* irreverent, such as singing or whistling idle tunes, or needlessly disturbing those parts of the building which are not under repair.

5. You may have to do with moving the bones of the dead. You should treat them reverently, remembering that this crumbling dust is but what you will yourselves become, and that at the last day, 'this corruptible shall put on incorruption, and this mortal shall put on immortality.'

The clergyman and churchwardens trust that every visitor, who may enter this church while under repair, will show by his reverent behaviour that, though in ruins, he knows it is still the House of God."

The labourers,—and of course more especially the skilled artisans,—which are most commonly selected for church building, are of an intelligent class, and fully capable of appreciating any kindness and attention which is shown to them. If, on account of the season of the year or the character of the work, the men have some considerable time at their own disposal, much good may be done by establishing for their use a temporary reading-room, which should be supplied with one or two daily papers, and with some books of an useful and attractive kind (borrowed perhaps from the Parochial Lending Library). The same room, if erected near the church, might also be used by the men at their several meals, and tea and coffee should, if possible, be provided there at a moderate cost. Moreover, in order to secure a larger attendance at the reading-room, and a smaller gathering at the beer-shop, smoking (*tace* Dean Close!) must not be prohibited. In connexion with the reading-room (where it is provided, otherwise independently of it) may be established a Workmen's Sick and Accident Fund; and to any one disposed to follow this suggestion, we recommend the adoption of the following excellent rules, pro-

vided by the Rev. H. A. Harvey [2], for the use of the work-people employed in the recent restoration of Tring Church.

"*Accident and Sick Fund.—Work-people's Rules.*

1. That any money which may be given to the work-people by visitors shall not be spent in drink, but be applied according to Rule 4.

2. That the object of this fund be to afford relief to any of the work-people employed in the restoration of the above church who may meet with an accident or fall ill.

3. That an account of all moneys shall be kept by the foreman, who shall enter the same in a book at the time of receiving it.

4. That each of the work-people subscribe weekly towards the fund, and that any donation given to them during the progress of the works be handed over to this fund.

5. That the amount of subscription to be paid by the work-people be—for all mechanics, four-pence per week—for all labourers, two-pence per week.

6. That no workman shall receive relief from the fund until he has paid one month's subscription.

7. That in the event of any of the work-people meeting with an accident or falling ill, the amount to be paid to the same (upon the production of a certificate in writing from a medical man) shall be decided by the majority of the subscribers, according to the state of the funds.

8. That in case there should be no accident or sickness, and the fund be not appropriated, each subscriber shall receive on his leaving or being dismissed the full amount he has paid in, and a proportionate part of any donations added thereto. But no workman shall receive any part of the donations when leaving, unless he has paid in two months' subscription.

9. That should any subscriber leave or be dismissed during

[2] These rules, and the address to workmen, were originally composed and used by the Rev. H. Harvey, Canon of Bristol, on the occasion of the building of a new church at Bradford, Wilts, in 1840.

the appropriation of the fund for the benefit of any of the work-people, he shall only receive a proportionate part, according to the number of his weekly payments, of any balance then in hand unappropriated.

10. That after the lapse of three months from the commencement of the fund, the donations thereto shall be divided amongst the work-people subscribing, in their proper proportions, provided the fund is not at that time being appropriated.

11. That a fine shall be enforced for drunkenness, dishonesty, swearing, and bad language; the amount of fine to be decided by the majority of subscribers; the same to be added to the fund, or be deducted from the offender's share of the same.

12. That should any workman wilfully retain any or part of any donation given to him for this fund or for beer for the work-people, or should any workman unlawfully misconduct himself, or be drunk on the premises, and thereby receive his discharge from the works, such workman shall, by a decision of the majority of the subscribers, forfeit all claim to any part or portion of the fund.

13. That the Rev. the Incumbent be the Treasurer, who shall receive the money from the foreman every week, when he shall examine and sign the books."

To further the objects contemplated in these rules, several placards, containing the following notice, were posted on the walls of Tring Church during the progress of its restoration :—

"*To Visitors.*

It is particularly requested that visitors who may be disposed to make any present to the work-people will give it to the foreman.

It has been arranged amongst the work-people that all such presents shall be put aside, and not be spent in drink.

At the end of every three months they will be divided in certain proportions between those of the journeymen, labourers, and boys, who have maintained a character of sobriety and honesty, and who have not indulged in swearing and bad language.

The foreman has a book, in which he will enter all donations

at the time of receiving them, and visitors are invited to see them entered.

He will also receive in the same way any donation which visitors may be disposed to make towards the restoration fund."

There are many other modes in which the interests of the work-people may be promoted. In some cases a short special daily service for the men might be held in some part of the building before they commence work, and perhaps a Sunday service, with an address, in the same place. But this and other arrangements for their benefit and improvement must, of course, depend upon local circumstances; some or other of the means we have indicated might, however, in all instances be adopted with advantage.

W. F.

Church of Saint Mary and Saint Lawrence, Godmersham, Kent.

THIS ancient church, erected about A.D. 1050, having become much dilapidated, it was determined in June, 1864, by the local Vestry to thoroughly restore it in accordance with plans supplied by Mr. W. Butterfield, architect.

The church is a singularly interesting one, with much simple character, and includes work of every period from the eleventh century downwards. Of Norman work there is the western doorway, the north nave wall and two of its windows, and the entire tower at the north-east corner of the nave, with its arches and very interesting eastern apse. This early tower, completed by an apse, makes a very perfect whole of one period. Of Early English work there are considerable remains in the windows and sedilia in the chancel, and of the later styles in the west and other windows. Its state when the restoration was undertaken was very bad. The church was filled with box-seats of the most inconvenient and inappropriate character; an unsightly

Godmersham Church, Kent.

gallery partly concealed the western window, and blocked up one of the Norman windows in the north wall; the walls were green with damp (portions of them being four feet under the surrounding earth), the floors were decayed, and the furniture was of the very meanest description. A south nave aisle and an ancient chapel[1], of which the foundations were traceable, had been destroyed; and a brick wall of the last century completed the south side of the nave. From this, brick transepts, containing two large pews, projected, having vaults beneath considerably above the level of the nave floor, and an external vault rising high against the wall. A modern brick porch so entirely concealed the remains of a Norman west doorway—the tympanum of which is filled with diaper work of very curious and interesting design—that its existence was not even suspected; and all the most interesting features of the church were seriously mutilated. One of the Norman windows in the tower apse had been entirely removed externally, to allow of a large brick window; the other had been removed, with the exception of one jamb and one arch stone, to make room for a brick chimney. This piece of a jamb, however, with the help of the internal arches and jambs, which in great part remained, gave sufficient authority for the entire restoration of these features. This apse has been, and will continue to be, used for a vestry. The round arch between it and the tower, which had been stopped up, has been opened as formerly. The church has now been enlarged to something like its former dimensions. The brick walls have been removed, and a new south aisle, transept, and organ-chamber, of flint and stone, agreeing with the older parts of the church, have been built. An entrance porch of stone and oak has been placed at the south-west, and a large amount of earth has been removed for a considerable distance along the south side, so as to get rid

[1] Thomas Hillys, of Godmersham, by his will, proved in the Prerogative Office, Canterbury, 1496, ordered his body to be buried in *the Chapel of the B. V. Mary*, in this church. It is probable also that Gilbert de Hills, on whose gravestone were "the marks of his portraiture in armour," was buried in this chapel. No vestige of the monument has, however, been discovered.

William Geffrye, chaplain, 1517, by his will, directed to be buried on the south side of this chapel; an ancient coffin-shaped slab, discovered during the restoration on this spot, probably marks his burial-place.

of all descent in entering the church. The old church was exceedingly inconvenient in this respect, the entrance being by a descent of nine steps. The new works are Early English in style, and agree with the remains which were found to have formerly existed. Considerable fragments, very much mutilated, came to light when the modern walls were taken down, including a fine square Norman font, a Norman piscina, and portions of the pillars and window tracery of the old south aisle. The church had been entirely gutted of all its ancient fittings and furniture, and completely puritanized. The font was of brick and plaster, and little of interest except a few tiles remained. These tiles have been copied for the new pavement. A font of Derbyshire fossil marble has been given by the family of the late Vicar, the Rev. T. H. Gale, as a memorial of his incumbency. The altar cloths, pulpit frontal, carpets, and kneeling cushions, of beautiful and costly workmanship, together with the altar candlesticks, have been specially contributed.

In the absence of any chancel arch, a lofty oak screen has been placed between the chancel and nave. It is of a character which, while it agreeably breaks the great length of the church, does not intercept the view of the chancel from the nave, nor make an excessive separation between the choir and the congregation. It is formed solidly upwards from the beam to the ceiling, and will receive some writings and decoration. The chancel roof has been decorated with timber panelling, and a square low spire has been added to the tower. A reredos and altar-piece, containing a constructional coloured cross, has been erected on the east wall in connexion with the east windows, and constructional colour is used moderately elsewhere in the chancel walls. The triplet forming the east window is filled with stained glass. The centre light, which is shortened for the purposes of the reredos, contains the Nativity of our Lord, surrounded by rich grisaille and colour. The two outer lights contain figures of St. Joseph, St. John the Baptist, Simeon, and Anna, in panels surrounded by colour and grisaille with rich borders of early character. This is given by Ed. Knight, Esq., in memory of his father and mother.

The fittings of the chancel, the pulpit, &c., are entirely of oak. The pulpit is of oak on a stone base. The altar and lectern are

Architect,] Godmersham Church restored. [W. Butterfield.

of oak of exceedingly good design. The chancel is paved with Minton's encaustic tiles. The seats of the nave and transept are uniform and open, and the passages are paved with black and red tiles.

Externally, crosses of iron have been added to several of the gables, the simple character of the church not admitting of stone copings and crosses.

A lich gate, and a new and better approach through the churchyard to the church porch complete the work. Several fine yew-trees adorn the churchyard and group well with the church, which, standing as it does on ground rising gradually from the banks of the picturesque river Stour, forms a beautiful object both from the road and the railway.

The contractors for the work have been Messrs. Gaskin and Godden, of Canterbury. Mr. Alexander Gibbs, of Bedford Square, has supplied the stained glass.

From the year 822 till the thirty-first year of King Henry VIII., A.D. 1540, with the exception of one interval previous to A.D. 1036, the church and manor of Godmersham[2] belonged to the Priory of Christ Church, Canterbury, and the prior and monks very frequently resided at the Manor House, which is situated a short distance northward from the church. A beautiful Gothic window of the hall, and other portions of the old mansion still remaining, show that the building was formerly very large, and possessed features of considerable beauty. On the western wall is a curious stone niche, containing the effigy (as is supposed) of Prior Chillenden; he is sitting, and holding a pastoral staff in his left hand, his right hand being lifted up in the act of benediction; he is richly habited, having on his mitre and pall, and sandals on his feet. In the chancel of the church were formerly eight stalls, and on three of the upright end boards of these stalls were the letters "P. T. C. An. Dom. 1409," in memory of Thomas Chillenden, Prior.

W. F.

[2] Written in Domesday Book, *Gomersham*. It was probably in olden times a *village* owned by some Saxon lord or baron whose name was *Gomer*.

The St. Pancras Church Extension Fund: a Retrospect.

THE St. Pancras Church Extension Fund having recently been brought to a close, we think that a brief statement of its proceedings may be interesting to our readers.

About the middle of the last century, the Parish of St. Pancras, Middlesex, covering an area of 2,600 acres, and extending nearly five miles northward from the eastern end of Oxford Street, was a mere rural suburb of London. The ancient Parish Church, affording accommodation for 150 persons, a Chapel of Ease at Kentish Town, with room for 600, and the Chapel of the Foundling Hospital, constituted the provision for public worship in connexion with the Church of England. But towards the close of the century, the southern parts of the Parish began to be covered with houses; numerous streets and squares were built; and when the first Census of the population was taken in 1801, it was found to number no less than 31,779 souls. The next ten years gave a further increase of 14,554, the total being, according to the return of 1811, 46,333. The additional Church accommodation obtained amounted to 3,750 sittings, through the erection of three proprietary Chapels, viz. Fitzroy[1], Percy, and Woburn Chapels, and the Cemetery Chapel of the Parish of St. James, Westminster, in the Hampstead Road.

Archdeacon (afterwards Bishop) Middleton, finding himself, on his appointment to the Vicarage in 1811, the Pastor of nearly 50,000 souls with such inadequate means of public worship, proposed to the Parishioners to erect a new Parish Church of more ample dimensions; but without success. Apathy and opposition, not unmixed with the imputation of selfish motives, rendered his appeal ineffectual. In 1814 he was elevated to the see of Calcutta, being the first Bishop of the

[1] Fitzroy Chapel has been converted into a permanent District Church, chiefly through the exertions of the Incumbent, the Rev. Frederick Perry. It was consecrated by the Bishop of London in 1864, and named St. Saviour's. It is now endowed by the Ecclesiastical Commissioners with £300 per annum, and a Parsonage-house is attached to it.

Church of England in India, and Dr. Moore was appointed as Incumbent of St. Pancras in his stead.

The new Vicar applied himself at once with energy and vigour to prosecute the task undertaken in vain by his predecessor, and had the happiness of finding his exertions at length crowned with success. In 1816, the first Church Trustees Act was passed, by which a Board of Trustees was appointed, with power to raise rates within the Parish, for the building of a new Parish Church, and of a Chapel of Ease. The results of this important measure, and of a supplementary Act passed in 1821, were the erection of the present Parish Church, with accommodation for from 2,500 to 3,000 persons, and of three parochial chapels, viz. at Camden Town, Somers Town, and in Regent Square, and the enlargement of Kentish Town Chapel, giving a total of nearly 9,000 sittings provided in ten years, by the aid of Parochial rates, and the Parliamentary Grants for building new Churches. On the consecration of the new Parish Church, the former one became the Parish Chapel.

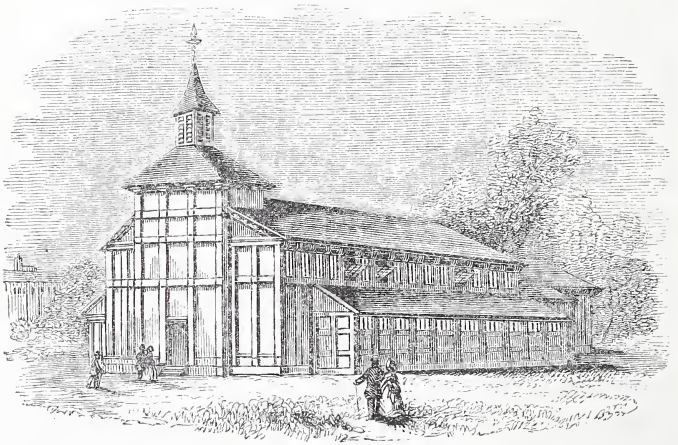
Between 1826 and 1837 further Church accommodation was provided, in various parts of the Parish, chiefly from voluntary sources, to the extent of 3,700 sittings, raising the total to 18,300.

But in the mean while the population had also increased beyond all previous calculation. The Census of 1841 showed that upwards of 83,000 souls had been added, in the space of thirty years only, to the numbers returned in 1811, and proved by the "inexorable logic" of figures the utter inadequacy of the provision already made for the spiritual wants of the new settlers. In 1842, therefore, the Church Trustees determined to invite the co-operation of the Parishioners in further remedial measures, and instituted an Association under the title of "THE ST. PANCRAS CHURCH BUILDING FUND," for the purpose of gathering voluntary contributions from all parts of the Parish, and applying the funds so collected in aid of local schemes of Church Extension.

Unfortunately, the Fund began its career when old age and declining health prevented the Vicar from affording that personal superintendence, and that public advocacy in the pulpit, which were indispensable to its success. The physical vigour

and mental energy which had enabled him, in the early years of his incumbency, to achieve a great work for the Parish, at a time when zeal for Church Extension was in its infancy, had passed away. During the first four years of the existence of the Fund but a very moderate amount of money was collected, and the Committee were unable to do more, in the way of grants, than assist the Enlargement of Kentish Town Chapel[2],

[2] While the works which occupied nearly a year were being carried on, the congregation were accommodated in a Temporary Wooden Church, erected for the purpose on ground lent by St. John's College, Cambridge. This structure deserves notice as the first instance in England, as far as we are aware, of the erection of a merely Temporary Church. Under the difficulty of finding accommodation for the congregation, it occurred to some members of the Committee, that they might avail themselves of the services of Mr. Peter Thompson, who had advertised Wooden Churches among other buildings prepared for exportation to the Colonies for the use of emigrants. He erected for them accordingly an extremely neat and simple Church of wood on brick foundations, for 500 adults and 300 children.



It was soon, however, discovered, that such buildings did not come within the provisions of the Metropolitan Buildings Act, and were in fact illegal. A friendly information was, therefore, laid before a Magistrate, and the Church condemned, *one year being allowed for its removal.* Before the expiration of the year the Enlargement of the Chapel was completed, and the Temporary Church was no longer required. It had served its purpose, and had proved a great comfort to the inhabitants. But it did more. It

and the acquisition of a site for the new Church of St. John, Charlotte Street. But they sowed the seeds of future usefulness by preparing and presenting two Memorials, the first to the Dean and Chapter of St. Paul's, as Patrons of the Living, detailing with great minuteness the ecclesiastical state of the Parish, and offering various suggestions, with a view to improvement in the arrangement of Districts, pastoral superintendence, and the provision for Church accommodation; and the second to the Ecclesiastical Commissioners, representing the spiritual destitution of the Parish, and praying that its wants might receive attention when the Prebendal estates in St. Pancras attached to St. Paul's Cathedral should become vacant, it being felt, that it would be a grievous loss, if, from any neglect on the part of the Parishioners, the revenues arising in the Parish, and so urgently required for endowment of its new Districts, should be diverted to other localities [3].

On the decease of Dr. Moore in 1846, Canon Dale succeeded to the Vicarage, and soon infused new life into the proceedings of the Church Building Fund. Early in 1847 he circulated throughout the Parish "an Appeal to the Parishioners," earnestly inviting them to assist him in his efforts to remedy the existing spiritual deficiency. The response to this Appeal enabled him to introduce into the Parish the principle of Sir Robert Peel's Act of 1842, by which the Ecclesiastical Commissioners were empowered to provide, by immediate endowment, for the appointment of Clergymen to populous Districts previously to the erection of Churches therein, upon condition that any such District should, as soon as its own Church was

became the model of a series of Temporary Churches, built of brick or iron so as to come within the law, and has thus been a source of enduring usefulness, not only to the Church of England, but to other communions which have availed themselves of this simple method of providing for the immediate celebration of public worship, without waiting for the completion of the permanent and more costly structure, which is not unfrequently the work of years.

[3] It is gratifying to be able to state that this object has been in great measure attained through the exertions of the Rev. Canon Champneys, the present Vicar, and that the new Parishes and Districts of St. Jude, St. Thomas, &c., have been endowed by the appropriation of the Commissioners' Funds, on which local claims existed, to the improvement of the Parish.

built and consecrated, constitute a separate Parish. The provisions of the Church Trustees Acts were considered to preclude the application of this most useful and important measure to St. Pancras; but it appeared to the Vicar that it afforded an excellent model of what might be done, through local resources, for the acceleration of the building of new Churches, and especially for providing for a still more urgent need, the want of increased pastoral superintendence. He accordingly proposed to the Committee, that, in addition to the objects originally contemplated, its funds should be applicable to "the provision of moderate stipends for Clergymen appointed to do duty in Districts where there is as yet no consecrated place of worship." The Committee at once acceded to the proposal; and, in accordance with the enlargement of its scheme, the name of the Association was changed to that of "THE ST. PANCRAS CHURCH EXTENSION FUND."

Four new Districts were formed at once in consequence of this change, the Clergymen appointed to them being paid by the Church Extension Fund. Each of these Districts was also provided with Temporary accommodation for the celebration of public worship, until funds could be collected for permanent Churches. Other Districts were subsequently formed on the same plan of progressive arrangement.

In 1849 the scope of the Fund was still further enlarged by the addition of Parsonage-houses as objects for grants, the Committee being of opinion, that, by making small grants in aid of the erection of Residences for the Parochial Clergy, local efforts for that important object would be encouraged, and their scheme of Church Extension be rendered more complete.

In 1854 the Vicar issued an Appeal to the Parishioners for increased support to the Fund. The following quotation from it details the progress which had been made up to that period under his energetic guidance:—

"Seven years have now elapsed, since the St. Pancras Church Extension Fund, which seemed to be fast verging towards extinction, was revived by a special Address, circulated throughout the Parish, with the sanction of the President [Bishop Blomfield]. His Lordship's appeal to the congregation of St. Pancras Church, on the morning of Sunday, March 14, 1847, was answered by a contribution amounting to upwards of £522: and on the 1st of

June following, Four Clergymen were appointed to Districts, at moderate stipends, to be supplied from the Church Extension Fund, the Rules of which were altered at a General Meeting expressly for the purpose. Reckoning a term of seven years accordingly, from June 1, 1847, to May 30, 1854, the operations of the Fund have produced the following

RESULTS.

1. The ancient Parish Church enlarged by . . . 600 Sittings.
2. Four Churches consecrated, affording . . . . 4,986 ditto.
3. Four Temporary Churches, „ . . . . 2,500 ditto.
4. Twenty Additional Schools . . . . . 3,000 Children.
5. Seven Provident Societies . . . . . 3,500 Depositors.
6. Twenty Additional Clergymen and Scripture Readers.
7. Two Thousand Communicants.
8. Twelve Districts, legally constituted under the Church-Building Acts.
9. One Parsonage.
10. Lending Libraries, Visiting Societies, Reading Rooms, &c."

It must be needless to recount minutely the annual proceedings of the Church Extension Fund. Suffice it to say, that, year by year, every opening for usefulness was taken advantage of, as far as its diminishing income would allow. Permanent Churches were gradually brought to completion and consecrated, further subdivision of Districts was arranged, and no local scheme was permitted to languish for want of support.

In 1860, after thirteen years of activity and devotedness, Canon Dale resigned the Incumbency of St. Pancras. On the public announcement, in 1859, of his intention to retire, an Address was presented to him signed by 39 of the Clergy of the Parish. We think that its commencement, as bearing upon the subject before us, and as containing a brief summary of what had been accomplished, may be interesting to our readers:—

"Reverend and dear Sir,

"As the time approaches at which you have announced your intention of resigning your present office as Vicar of St. Pancras, We the undersigned Incumbents and Clergymen of the Parish desire to convey to you a joint expression of our warm personal regard and esteem, and of our sense of the great services you have rendered to the Parish by your able and unwearied labours.

"Of these, the facts which have been accomplished during the thirteen years of your Incumbency, speak more forcibly than any words of ours. The enlargement of the old Parish Chapel; the erection of the new Churches of St. Paul, Holy Trinity, St. Mark, St. Matthew; the commencement of

St. Luke's; the erection of the School-Church of Agar Town, and the present rapid progress of the permanent Church of St. Thomas, in that District, all by public subscription; independently of St. Anne's, Highgate Rise, and St. Mary Magdalene's, which are due to the munificence of individuals [4]; the formation of Ecclesiastical Districts, legalized by Order of the Privy Council, in connexion with these several Churches, at which now all the Offices of the Church are celebrated, and every appliance of Schools and Parochial Organization is at work; the legal constitution of Districts to the previously existing Churches of St. Stephen, Camden Town, and St. John the Evangelist, and the erection of a Parsonage to the former of these; the appointment of a minister and establishment of a temporary Church in the District of St. Jude, with a fair prospect of its being converted at no distant period into a permanent and consecrated Church; and the assignment of Ecclesiastical Districts in connexion with St. Bartho-

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[4] Five Churches in the Parish, built or in course of erection, are due, wholly or in part, to the liberality of individuals.

St. John the Evangelist, in Charlotte Street, Fitzroy Square, consecrated in 1816, was built from a donation of £5,000, entrusted by "A Lady" to Bishop Blomfield for the purpose of building a Church in the Metropolis. The site, costing £5,200, was provided by a grant from the St. Pancras Church Building Fund, and private subscriptions.

St. Mary Magdalene, Munster Square, consecrated in 1852, was erected by the Rev. Edward Stuart, the first Incumbent, at an expense, including the endowment of £200 per annum, of £18,000; the site having been purchased by the congregation of Christ Church, Albany Street, for about £3,000.

St. Anne's, Highgate Rise, consecrated in 1853, was erected by the late Miss Anne Barnett, in memory of her brother, Mr. Richard Barnett. She also bequeathed her house, adjoining the Church, as a Parsonage-house for the Incumbent. The peal of bells, the only one in the Parish, is the gift of a liberal neighbour, Miss Burdett Coutts.

St. Martin's, Haverstock Hill, in course of erection, is the gift of J. D. Allcroft, Esq.

To St. Andrew's, Haverstock Hill, has been appropriated by the Executive Committee of the Bishop of London's Fund the sum of £4,500, entrusted to them by "An Anonymous Donor," for the purpose of building a Church in some poor and populous locality. The site was provided by a grant from the London Diocesan Church Building Society of £250, and a private donation of £450. For some particulars respecting the District, see "The Church Builder," No. 6, April, 1863.

The Dean and Chapter of Christ Church, Oxford, as landlords of an estate in the District of Kentish Town, which is being rapidly built over, have reserved a site for a Church. The site of the National School-buildings, in Kentish Town, erected in 1849, was also their gift.

lomew's, Gray's Inn Road[5], and St. James's, Hampstead Road:—these are evidences sufficient of the works you have originated, the energy you have infused into every good undertaking, the zeal and encouragement you have communicated to others, and the practical success which has attended the labours over which you have presided."

Canon Champneys succeeded to the Vicarage, and applied himself to carry on the schemes in progress to completion. But the pecuniary state of the Church Extension Fund scarcely warranted the commencement of "new work." The gradual falling off of the annual income proved a serious discouragement, while it delayed the payment of outstanding grants, to the great inconvenience of those to whom they had been promised. Yet the Census of 1861, giving the total number of the Parishioners as 198,882, showed that the necessity for untiring exertions on the part of Churchmen still continued; a further increase of nearly 70,000 persons having taken place, in twenty years, since

[5] The vicissitudes of this Church are worthy of notice. It was originally a Chapel built for Mr. William Huntington by his followers. In 1836 it was purchased by Mr. Davenport, and by him subleased to the Rev. Thomas Mortimer, formerly Incumbent of St. Mark's, Clerkenwell, for the purpose of Church of England worship. A large public subscription was raised to repair and beautify it. In 1849, Mr. Mortimer, being compelled by ill-health to resign the incumbency of the Chapel, offered it to Mr. Dale, as Vicar of St. Pancras, that it might be converted into a District Church, on condition of the payment of £1,000 to clear off some incumbrances. Mr. Dale, not having the necessary funds then at command, was compelled to decline the offer. At length, other efforts having also failed, some friends of the Rev. Baptist W. Noel, who had recently seceded from the Church of England, agreed to purchase the Chapel for his ministrations; and it was on the eve of becoming attached to the Baptist communion. But the consent of the Court of Chancery was required to the transaction, on the part of Mr. Davenport, who, as a lunatic, had become a Ward of the Court. The Lord Chancellor, considering that Mr. Davenport had accepted the lease with the intention of making the Chapel a Church of England place of worship, refused his consent. The negotiation, therefore, failed, and the Chapel was retained. The Rev. Edward Garbett was then appointed to the charge. Mr. Garbett soon took measures to secure the freehold, with a view to consecration. But so many obstacles arose, notwithstanding the very kind and generous conduct of the ground landlord, Lord Calthorpe, that *ten years* elapsed before he could accomplish his object. By dint of untiring perseverance he at length succeeded, and St Bartholomew's is now a consecrated District Church, endowed by the Ecclesiastical Commissioners.

1841, the year preceding the establishment of the Church Building Fund.

In 1863 the Bishop of London instituted a new Church Extension Association, entitled "The Bishop of London's Fund for providing for the spiritual wants of the Metropolis and its Suburbs," and appealed to the inhabitants of the Diocese to contribute £100,000 per annum for ten years for that purpose. The general interest felt in this proposal extended to St. Pancras, and, although various local efforts were proceeding, collections were made in its behalf in 1864. Several grants were also made to the Parish in the same year by the Executive Committee of the Bishop's Fund[6]. Considering, therefore, the difficulty of reviving the flagging interest of the Parishioners in the St. Pancras Church Extension Fund, and believing that the wider scheme of the Bishop's Fund would prove far more attractive, and would draw a much greater amount of support, Canon Champneys proposed to the Committee to enter into negotiation with the Executive Committee of the Bishop's Fund, with a view to the substitution of a local Association in its behalf. The instalments of grants not yet fully paid, amounting to £475, appeared to be the main obstacles to this proposal, and forbade the dissolution of the St. Pancras Fund until they were discharged. It was arranged, therefore, that the Bishop's Fund should liquidate these remaining instalments[7], so as to leave the ground in St. Pancras clear for the new local Association, instead of being encumbered with another Society with similar objects, dragging on a lingering existence beside its younger and more vigorous rival.

Its liabilities having been thus provided for, the Committee of the St. Pancras Church Extension Fund held their final meeting on June 19, 1865. At this meeting the following tribute was paid to Mr. Scadding, who had taken part in the institution of the Fund in 1842, and had acted throughout as its Honorary Secretary.

[6] The grants made to the Parish by the Bishop's Fund up to June of this year amount to £10,500.

[7] Shortly after the payment to the Church Extension Fund of these instalments, the local Association forwarded to the Treasurers of the Bishop of London's Fund their first remittance of £530 7*s.* 3*d.*

"RESOLVED:

"That the Committee of the St. Pancras Church Extension Fund, at this their last meeting, cannot separate without placing on record their grateful sense of the very valuable services rendered to the Association by their Honorary Secretary during the twenty-three years of the existence and operation of the Fund; and the best thanks of this Committee are accordingly offered to Mr. Scadding for his long and efficient help as their Honorary Secretary."

During the twenty-three years of its existence the Church Extension Fund distributed in grants for Churches, Sites, Parsonages, and Stipends of Clergymen, nearly £16,000.

On reviewing its career, every one, we think, will admit the great value of its services to St. Pancras, more especially in organizing the progressive system by which so many Districts were provided with Clergymen and Churches, and, as a natural result, with a great variety of institutions, educational and social, for the benefit of the poor residing within their limits. There can be little doubt that, but for its intervention, some portions of the Parish would have remained for many years in a hopeless state of spiritual deficiency[8]; and the Ecclesiastical Commissioners would not have been able, according to their rules, to make

[8] The case of Agar Town may be cited in illustration. A tract of land, near the St. Pancras Workhouse, was suddenly let for building. A number of "wretched huts," chiefly constructed "out of the materials of old houses pulled down elsewhere," formed a township, described in *Household Words*, March 8, 1851, as "being within a short distance of the City, a perfect reproduction of one of the worst towns in Ireland." In 1857, the Incumbent, the Rev. P. Clemenger, stated in a printed circular, "The District is universally acknowledged to be the most wretched in all London, or perhaps England itself; so much so that its misery is proverbial. It contained according to the last Census a population of 4,100, which is rapidly increasing."

In this unhappy spot a Temporary Church was erected in 1847, chiefly through the exertions of Mr. Dale, who had recently become Vicar of St. Pancras; a Minister, the Rev. P. Clemenger, was appointed to the charge; and the means of public worship were provided under great discouragement from the barbarous state of many of the inhabitants. Subsequently, a School Church of more durable materials was built; and more lately, a permanent District Church and Parsonage-house. The District enjoys also an endowment from the Ecclesiastical Commissioners. Had not the Church Extension Fund been in existence, these useful measures might have been postponed indefinitely. A large part of the District has recently been again cleared, to make way for the Midland Railway.

some of the Grants which form such an important addition to the permanent endowment of the District Churches.

Nor has its beneficial influence been limited to St. Pancras. Its plan of progressive Church Extension served as a guide to the London Diocesan Church Building Society, established in 1854[9]; and has subsequently been adopted by the Bishop of London's Fund in its still more extensive operations.

The St. Pancras Church Extension Fund deserved, we think, more general and liberal support than it received from the Parishioners. We readily acknowledge that large local subscriptions for particular Districts were being gathered at the same time. We admit that it was discouraging to find the provisions of the Church Trustees Acts, passed in conformity with a state of opinion and of circumstances long passed away, and for a population whose subsequent unprecedented growth could not have been foreseen, in frequent conflict with the improved principles and more enlarged views of modern Church legislation. Yet, after making all reasonable allowance, we cannot but regret, that a Society, acting upon the common-sense principle of adapting spiritual appliances to spiritual wants, and endeavouring to fulfil the Christian duty of bringing the Gospel home to all the inhabitants of a great and growing Parish, should have been suffered to languish and decay for want of assistance which the members of the Church might so easily have furnished.

It has now passed away, and its proceedings are merely matters of history. But, although it has ceased to exist, its work is not accomplished, and the still advancing tide of population will continue probably for many years to come to call for watchful care and vigorous exertion on the part of those who are specially entrusted with the spiritual oversight of the Parish. We earnestly hope, therefore, that the new local Association will be well and worthily supported, and that the Executive Committee of the Bishop of London's Fund may be able to extend that liberal aid which will most surely be required.

In the case of the decease of an individual, it is a pious and edifying custom to affix on his tombstone some words expressive

[9] St. Pancras is indebted to the London Diocesan Church Building Society, for grants and loans of upwards of £9,000 towards Churches, &c.

either of hope, or of admonition to survivors, that, in the beautiful language of Scripture, "he being dead" may "yet speak." If we may imagine the same practice to be followed in the case of defunct Institutions, we would suggest the following as the most appropriate posthumous exhortation of the St. Pancras Church Extension Fund:

"Be not weary in well doing."

W. R.

The Bishop of Worcester on Buying and Selling of Pews.

INFORMATION which has reached me from several parishes in the diocese leads me also to call your special attention to the law, which forbids entirely the sale of pews in churches. The prohibition of the law extends also to the letting of pews for hire, except in the case of some modern churches, in which, owing to the want of endowments for the ministers, special authority has been given for it. "Pews in a church," said Sir John Nicholl, stating the general law on the subject, "belong to the parish for the use of the inhabitants, and cannot be sold or let without a special Act of Parliament." It has been decided that the Bishop's Court itself cannot give power to sell pews, even though such power were not only assented to, but prayed for by the minister and churchwardens and vestry of a parish. All bargains between private individuals for the sale or hire of pews are against the law. No seat in a church can be sold, nor can rent for it be taken legally by any person for his private profit. With the exception of the very rare instances of pews held by right of prescription or of a faculty from the Bishop's Court, all the seats in a church are at the disposal of the churchwardens as officers of the bishop. It is their duty to make the most of the available space, and to encourage all classes of the parishioners to come to church by assigning to the regular attendants severally, as far as the capacity of the church allows, places in which they may sit, stand, or kneel, as the order of Divine service requires. Any unnecessary or arbitrary disturbance of the parishioners in places which have been so assigned, would form good ground of complaint against the churchwardens to the bishop.

Stray Notes on Funeral Arrangements.

MONG other signs of renewed life which the Church of England has exhibited in these latter days, the increasing improvement in her funeral arrangements are not among the least satisfactory. The time has, we hope, arrived when the gloomy processions of faded feathers and rusty cloaks will no longer meet our gaze. For gloominess is certainly no fit accompaniment to the burial of a deceased Christian. The Burial Service of our Church breathes quite another spirit: the spirit of a chastened grief that knows more of the joy and peace of the departed than of the sorrow of those that mourn his departure from among them. The whole idea of the Office is not of mourning so much as of hope. Mourning indeed is natural to us, while we part even for a while from those we love, but hope is ready to dry our tears with the expectation of soon meeting again in the land where sorrow is unknown.

In the Church's earlier days, a Christian's funeral was a solemn sight, a sight suggestive of Christian hope and joyful expectation: the cross, the sign of his faith, borne before him, and laid upon him; the long line of priests and choristers raising their voices in the chants and songs of the Church, now swelling, now dying away—type of the fitful course of our earthly life, now buoyed with hope, now drooping in sorrow, and yet, as it draws nearer its end, gaining clearer insight and more comforting assurance of the joys which lie beyond, even as the same chant falls more loudly and distinctly on the ear as it draws nearer and nearer. Such notes of triumph and of victory become the Christian service, because Christ has triumphed over the grave, and "become the first-fruits of them that sleep;" such notes give comfort to the sorrowing mourners, as well as higher ideas of the preciousness of the soul, when the body which it has once inhabited is treated with love and respect; while the more cheerful, though still solemn character of the ceremony, tends to symbolize the true Christian idea of death, that it is not a mere annihilation, but the gate of life, the entrance to immortality. The opening sentences of the Burial Office were set to music at the time the Office was drawn up, and are clearly intended to be

sung wherever it is practicable to do so. The Psalms of David were confessedly written to be sung, not read; and the Burial Psalms form no exception to the rule. The beautiful *Dies Iræ*, with its ancient words, and music probably as ancient, forms the most fitting accompaniment to the Service, if any hymn is desired; so plaintive, so solemn, so supplicatory, as they fall upon the ear in measured sequence, or burst out in thrilling tones befitting the solemn occasion. The coffin should have nothing black about it. It should be placed on a bier outside the chancel screen, with the head toward the west, and may be covered with a purple pall embroidered with a cross of red or white. The bare and naked coffin of the parish funeral will soon, we trust, become a relic of the past. It was an ancient law of the English Church, still unrepealed, "Let every tomb be esteemed sacred, adorn it with the sign of the cross, and beware that you trample not upon it with your feet [1]."

A Burial Society was founded in Pimlico in 1856, which, by payment of a small sum weekly or monthly, ensures a reverent burial to its members. Such a plan might be adopted with advantage in country parishes. It has also been found serviceable in some country parishes, where the church is situated at a considerable distance from some portions of the population, to provide a small hearse, at the charge of the parish in most instances, and doubtless a parishioner would be always found willing to lend a horse when required. The Rector or Vicar of a parish can prohibit the erection of any monument in the church or churchyard, and if this power were more frequently exercised, our churchyards would soon assume a more Christian aspect, and our church walls would be no longer covered with those offensive monuments, and still more offensive epitaphs, which so much distract the attention of the worshippers and spoil the beauty of the church. In many churchyards, the cross, in some form or other, is already superseding the ugly slab, with its too frequently heathen emblems and boasting inscription. A wooden cross, of good design, is one of the best and cheapest memorials; far better than iron, which needs constant applications of the paint-brush to keep away rust.

R. H. N. B.

[1] Laws of Keneth, 840, A.S.

Stones of the Temple.

No. XI. THE WALLS.

"Peace be within thy walls."—Psalm cxxii. 7.

THE Warren Lodge was one of those pretty little cottages which are often to be found nestling in bright peaceful corners about the parks and estates of such wealthy squires as Mr. Acres, men whose kindliness of heart and whose refinement of taste induce them to combine the picturesque with the comfortable in the houses they provide for their tenants and retainers. It was built very near to the Warren-gate of the park, and old Wood had been placed here because, being a spot little frequented, it was a quiet resting-place for him in his old age. Opposite the cottage was a lovely glen, where yew-trees and laurels, mingling with oaks and beeches, hung in many beautiful and fantastic forms over a green sward, which all the year round never lost its verdure or its softness. Seldom did old Master Wood and his wife wander further from their cottage than the end of this quiet glen; but that was their daily walk, and Mr. Acres had put up two rustic seats for them to rest upon, so the old couple used to accomplish their daily journey without any great fatigue. But the old man was now too weak for this.

"I think you and the children had better go in and leave me outside," said Mr. Acres, "as possibly poor Wood may feel more at his ease if I am not present."

So Mr. Ambrose and the three children entered the cottage. It was, as always, the picture of neatness and cleanliness; there were a few well-tended geraniums in the windows, and some nice pictures on the walls—not the gaudy, vulgar prints which are so commonly found in the cottages of the poor, but really good and well-coloured engravings of sacred subjects—a supply of which Mr. Ambrose always kept on sale at a very low price [1]. There was enough of neat furniture in the rooms; and

[1] Some excellent coloured engravings for cottage walls, of a large size, have been published by Messrs. Remington, under the direction of the Rev. J. W. Burgon, of Oriel College, Oxford. Others, both large and small, suitable for this purpose, are published by the Society for Promoting Christian Knowledge, and also by several other publishers.

on a nice bed, with snow-white drapery, lay the poor old man. After a short conversation Mr. Ambrose read the twelfth chapter of St. Paul's Epistle to the Romans, and then, when he had given a short explanation of the chapter, all knelt down whilst he said some collects from the Office of the Visitation of the Sick, and a prayer applicable to the special circumstances of these humble cottagers.

The prayers ended, the old man rose up in his bed, and said,

Ancient Wall Paintings in Kimpton Church, Herts.

"Ah, sir, I have often thought of that chapter you read just now, when I was able to go to our dear old church. Just opposite my seat, you know, was the picture on the wall of the man giving a poor thirsting creature a cup of water, and of another giving a loaf of bread to somebody that looked very hungry. When Mr. Greekhurst was at our church, years ago, you know, sir, he used to preach very learned sermons, and we poor people couldn't understand much about them, but there was my text and sermon too, straight before me, and I always remembered the picture if I didn't remember the sermon. I really think that looking on the old picture made me somehow more kindly disposed to some of my neighbours. I suppose it has been there a great many years, sir?"

"Yes, my friend; I should think about five hundred years."

"So long as that! Well then, I hope it has taught a good lesson to many before me."

"No doubt it has; and though it is now almost worn away from the wall, you will be glad to know that we have the same subject in the new painted window close by, so the old sermon will not be lost."

"'Tis strange, sir, how well one remembers pictures of this sort, and how they make one think about things which, but for them, we certainly might not care to inquire much about. Now when I was a young man I never thought a great deal of that beautiful chapter where St. Paul says so much about charity. I had often heard the chapter read, and sometimes read it myself, but still it never came to my mind how necessary a thing charity was for us to have, till one day I went to Sunday morning service at an old church near our home. I got to the church some time before service, so I walked about the churchyard, and looked round the church, and there were pictures all round the outside of the walls of the church[2], explaining that chapter. There was one man bringing all his riches, and every thing he had, to give to the poor, and there was another poor man being burnt to death, and so on; and then at the last it said that, without love to God and man, all this was

[2] These wall paintings exist (or did till recently) on the outside of a church at High Wycombe. They are curious, and very grotesque; no doubt, however, in their day they have served a good and useful purpose.

good for nothing. Now, sir, I don't recollect a single word of hundreds of sermons I have heard, but I shall never forget those pictures."

"Very likely, for most of us remember better what we *see* than what we *hear*, and it is a great mistake not to teach people through the *eye* as well as the ear. But we must say good-bye, as Mr. Acres is waiting for us in the park. God bless you, and, if it is His will, I hope you may yet be strong enough to enjoy many of your old walks."

On their return home they followed a path which led them again through the churchyard of St. Catherine's, and were soon joined by the Squire, whose patience had been somewhat exhausted by the long stay of the little party at old Wood's cottage.

"Now view the walls: the church is compass'd round,
As much for safety, as for ornament:
'Tis an enclosure, and no common ground;
'Tis God's freehold, and but our tenement.
Tenants at will, and yet in tail, we be:
Our children have the same right to't as we.

"Remember there must be no gaps left ope,
Where God hath fenced, for fear of false illusions.
God will have all or none: allows no scope
For sin's encroachments, or men's own intrusions.
Close binding locks His Laws together fast:
He that plucks out the first, pulls down the last."

GEORGE HERBERT.

Free Churches.

WE reeur to the subject of Free Churches, which is just now so vigorously pressed on public attention by the Manchester "Association for Promoting Freedom of Worship," and which is to be discussed at Norwich during the holding of the approaching Congress, sermons being meanwhile invited to be preached throughout England upon it.

The aim of the Association is, that in existing churches all appropriation and allotment of pews and seats, and all pew-rents,

should be abolished and cease; and that in new churches also the seats should be so ordered as that there should be no pew-rents, and neither appropriation nor allotment. It is conceived by the Association, that large numbers of the poorer classes, especially in our towns, have been alienated from the Church through the existence of pew-rents, and the recognition by law of an exclusive right to pews in individuals, and likewise from the mode in which church-seats are commonly allotted. And it is thought that by doing away with pew-rents (the voluntary principle being adopted as a substitute for them), and by getting rid of all privilege whatever as regards church-seats, the poor will be brought back to our Church.

We hail with satisfaction a movement having for its object the more extensive practical recognition of the Divine principle, that the Gospel should be preached to the poor no less than to our richer neighbours. We have already pointed out that the Incorporated Church Building Society has from its foundation in 1818 sought to promote the building of churches wherein, in the ordering of the seats, a due regard to the rights of the poor should be paid, never having made a grant to any church in which *one-half* the seats, *suitably placed for hearing and light*, was not *free* and unappropriated; and by the practice of the Society a free church receives double the amount that a half-free church would receive; whereas the Church Building Commissioners, by the Act passed in the same year, 1818, were at liberty to assign *one-fifth only* of the sittings to be free, and were without any restriction as to the parts of the church in which such free sittings should be. Our Society, moreover, receives contributions for promoting the building of Free Churches, as mentioned in a previous article.

But the Clergy must be provided for, and in the case of all Free Churches such provision should be ensured by *a permanent endowment* of suitable amount, whenever regular offertories could not be relied upon as a means of raising the needful funds. A return to the primitive practice of the offertory is much to be wished, where it can be introduced without estranging the congregation; and in many instances the congregations are such as that it would prove no doubt a valuable auxiliary source of aid to the endowment.

Next, as to the *appropriation and allotment* of seats. It is agreed on all hands, that abuses in "the Pew System," as it is termed, which belong, we trust and believe, to a past rather than to the present age—so far, at all events, as that they would not be enacted now for the first time—as, for instance, the buying and selling of pews, or the existence of a private property in them, such as to involve the right to keep them locked throughout the service unoccupied, and to the exclusion of persons having no seats, are intolerable. And all this enforced "respect of persons" in God's House is indeed unnecessary, for the poor too have their dignity about them, and a certain exclusiveness of their own. They prefer to be among their own people—their own class—feeling an ease in that position in which they can worship Almighty God with a quiet mind, not distracted by the close proximity of "fine clothes." And whatever may be the arrangement of a congregation, assuredly this feeling will find its expression.

This brings us to the duty of the churchwardens. And we confess, that where any allotment of seats is allowed, we do not see our way to an alteration of the law as regards the discretion now existing in respect of such allotment, which, in practice, for the most part rests with them. These officers are not, doubtless, all equally energetic, and have not all the cause of the Church and of the poor equally at heart, nor can any law ensure this. The churchwarden's is an honourable (though in some places an extremely onerous) office, and the more its character is kept up and held in honour the more eagerly it will be sought after, and, where sought after, the greater is the prospect of its being worthily filled. And if the office be worthily filled, there need be no fear that a due attention to the local circumstances affecting the parish will be wanting in the mode of the allotment of the seats, or that the accommodation will not be fairly apportioned amongst the different classes of the parishioners. It is, however, impossible to ignore the fact, that in all churches, as regards such seats as are neither rented nor appropriated, their allotment rests with the churchwardens as the officers of the Ordinary; and no private Association can override this law, or promote the erection of buildings which shall belong to the Church and yet be independent of the law.

Of course every one interested in this subject is aware that many claims are made to a prescriptive right to pews in old parish churches which have no foundation in law. On any suitable opportunity the claimants should be obliged to *prove* their claims; and, especially, this should be required in every case of reseating a parish church, and before any claim is recognized.

G. C.

Hints on Church Building.

By Archdeacon Sinclair.

THE promoters of Church Building often meet with serious difficulties, and incur unlooked-for expenses, in consequence of the information necessary for their guidance being nowhere presented to them in a condensed form. To supply, in some degree, this deficiency, is the object of the following suggestions:—

Sites.

If land is to be conveyed for ecclesiastical purposes to private individuals as trustees, under the Common Law, no special facilities are afforded by any Act of Parliament; and if the requirements of the Mortmain Acts are not complied with, the arrangement will be void. But if it is to be conveyed to the Ecclesiastical Commissioners[1], the most effective facilities are provided. By the 58th Geo. III., cap. 45, sec. 33, sites for churches and churchyards may be conveyed to the Commissioners, either with or without a valuable consideration; and any quantity of land, not exceeding ten acres, with or without a house, may be conveyed as a site for a parsonage or as a glebe. The grant may be made by owners in fee, including the Crown; by the officers of public departments; by bodies politic, corporate, and collegiate; by corporations, aggregate or sole, not being trustees; as well as by trustees of hospitals, schools,

[1] In the Church Building Acts, Her Majesty's Commissioners for building Churches are named, but their powers are now transferred to the Ecclesiastical Commissioners.

charitable foundations, and other public institutions (3 Geo. IV., cap. 72, sec. 1).

The above-named parties, together with the lord of the manor, may enfranchise copyhold lands; lords and ladies of manors also may convey waste lands, and the rights of commoners are thereby extinguished (58 Geo. III., cap. 45, sec. 38).

Provision is further made (sec. 36) that lands, to the above extent, may be conveyed for a valuable consideration by trustees, guardians, committees, and other incapacitated persons.

The conveyance, if made in the form prescribed by the 2nd section of 3rd Geo. IV., cap. 72, will be exempt from stamp duty, and from enrolment in Chancery.

It is desirable, when it can be done, to obtain a site for the parsonage, as well as for the church, at the outset.

Large powers of granting, bequeathing, or selling, not only sites for churches, but lands, goods, &c., for endowments, are given by the Act 6 & 7 Vict., cap. 37, sec. 22, commonly called "Sir Robert Peel's Act." The other two New Parishes Acts are 7 & 8 Vict., cap. 94; and 19 & 20 Vict., cap. 104: the latter of which is commonly called "Lord Blandford's Act."

Plans.

It is not advisable in any case to build a church without an architect and clerk of the works. The architect's commission is five per cent.: he is not entitled to a commission upon works omitted in the contract. There ought to be a clear understanding, that if the tenders for the church are more than five per cent. above the estimate, the building committee shall be at liberty to put his plans aside, without incurring any cost. When competition has been resorted to, great injustice may otherwise be done to the unsuccessful architects. The clerk of the works is usually paid at the rate of about two guineas a week. Much depends on his integrity and ability.

The contract should include foundations, drains, roads, and fences; a bell or bells, a pulpit and reading-desk, a communion table and rails, pews and sittings; the pews to be either with or without doors. A time is usually specified in the contract, when under a penalty the building must be completed.

Besides the contract, there are other expenses to be provided

for; such as law costs, consecration fees, warming and lighting, communion plate, furniture, as well as paving and lighting the outside of the church. In case an organ is either purchased or hired, both the architect and organ-builder should be consulted with regard to its position. It is desirable that some effective mode of ventilating, as well as warming the church, should be decided on before the building is commenced. Sufficient means of egress should be provided.

The size of the pews should not be less than thirty inches from front to back, and twenty inches in width for each adult; and, for children's sittings, fourteen inches should be allowed. The backs should slope to the extent of three or four inches.

The pews, except in special cases, should all face the east, and be all constructed alike. Accommodation should seldom be provided for more than 1200 persons in one church. Pews or sittings, the occupants of which can only see and hear with difficulty, if at all, augment the cost without increasing the utility of the edifice. For this reason, massive columns are objectionable. The roof of the church should be carefully felted, as well as ploughed and tongued; provision should also be made by gratings for a free circulation of air below the floor, to prevent dry rot. A lightning-conductor should not be overlooked.

In the churches of new parishes constituted by Orders in Council passed under the "New Parishes Acts," one-half of the pews and sittings must not only be free, but "as advantageously situated as the others." If endowments are afterwards provided, a proportionate number of pews and sittings that are let may be set free in exchange.

Funds.

In most cases, contributions may readily be obtained from a few liberal individuals; the difficulty is to prevail upon the inhabitants of the parish or district generally to give according to their ability. For this purpose, it is desirable that personal applications should be made to all, whether rich or poor, and that opportunity should be afforded them not only to give large donations, but small monthly and weekly subscriptions.

Applications for aid may be made to the Incorporated Society

for Building and Enlarging Churches (No. 7, Whitehall); to the Diocesan Society; to the Trustees of the Cholmondeley Fund (Almonry, 1, Middle Scotland Yard); and to the Trustees of the Marshall Fund (9, King Street, Southwark).

The portion of the Cholmondeley Fund available for building churches is small, and aid from that source can only be expected in extreme cases.

Marshall's Charity was at first only applicable to the augmentation of small benefices. By the recent Act of Incorporation, however, the trustees are enabled to assist in building churches, provided the patronage is vested in the bishop of the diocese.

Parsonage-houses.

After a new church has been consecrated, a district assigned to it, and an income provided for the minister of not less than £45 a year, application may be made to the Governors of Queen Anne's Bounty (Dean's Yard, Westminster) for a grant towards providing a parsonage-house. The grant is usually voted by the governors, on being satisfied that it is justified by the circumstances of the case, and that a benefaction has been raised to meet it, sufficient with the grant either to purchase or to build a suitable residence. Diocesan Societies usually contribute towards this object.

Marshall's Trustees also vote grants for parsonages.

Under the provisions of the Act 19 & 20 Viet., cap. 104, sec. 27, any body or person may give, grant, or convey to the Ecclesiastical Commissioners any messuage, lands, tenements, or hereditaments for the purpose of a parsonage.

Division of Parishes.

As the circumstances of parishes are often widely different, the Legislature has wisely made provision for dividing them in a variety of ways.

Under the 16th section of the 58th of Geo. III., cap. 45, the Ecclesiastical Commissioners, with the consent of the bishop and patron, may divide a parish into two or more separate and distinct parishes, and apportion the rent-charge, glebe, and other emoluments between the old parish and the new parish or parishes. In this case the new churches, unless the incumbent

resigns them, are served during his incumbency by licensed stipendiary curates, but on the first avoidance the patron of the mother church nominates rectors or vicars, as the case may be, to the new churches as well as to the old one. The new parishes have separate vestries, but the inhabitants remain liable during twenty years to contribute towards repairing the original parish church, as well as their own.

Under the 21st section of the same Act, the Ecclesiastical Commissioners may form district parishes, which differ in two respects only from separate and distinct parishes, viz. that the endowments are not divided, and the incumbents are not styled rectors or vicars, but perpetual curates.

Under the 16th section of the 59th of Geo. III., cap. 134, and subsequent Church Building Acts, the Commissioners may assign a chapelry district to any consecrated church or chapel. This is the most common form of ecclesiastical district; and the patronage, unless diverted by a written agreement, is vested in the incumbent of the original parish church. The Commissioners, with the consent of the bishop, may determine what Church offices shall be performed in the new church, and how the fees and offerings shall be appropriated.

A consolidated chapelry district may be formed by the Commissioners, under the 9th section of the 8th & 9th Vict., cap. 70, out of two or more contiguous parishes or districts. The patronage is exercised in any way agreed upon by the patrons of the several parishes or districts out of which the district is formed. As no special provision has been made by the Legislature for repairing the church of a consolidated district, the liability belongs to the parish within which it is locally situate.

One further mode of dividing parishes still remains. Under the New Parishes Acts, the Ecclesiastical Commissioners may form into a separate district a part of any parish or parishes, whether there is (19 & 20 Vict., cap. 104, sec. 1) or is not (6 & 7 Vict., cap. 37, sec. 9) a church or chapel within its limits. The consent of the patron and incumbent of the mother church is not required; that of the bishop of the diocese is sufficient; but compensation for loss of fees is made to the incumbent by the Commissioners. On the formation of the district, even

when there is no consecrated building, a minister may be appointed, who shall have the exclusive pastoral charge, and be entitled to celebrate divine service in any licensed building, as well as to perform all the offices of the Church, except marriages and burials. The patronage, either whole or in part, may be assigned by the Commissioners to persons contributing to build the church, or to provide a parsonage or endowment; and failing such arrangement it will be vested in the Crown and the Bishop alternately.

Patronage.

The state of the law with regard to patronage in certain cases has already been explained. But there are two most important provisions on this subject still to be considered.

Under the 23rd section of the 8th & 9th Vict., cap. 70, enlarged by the 4th section of 11th & 12th Vict., cap. 37, the bishop of the diocese, and the patron and incumbent of the parish, may, by a written agreement, executed *previously* to the consecration of the church, vest the patronage in whom they please. This provision may frequently be the means of calling forth a large amount of aid in building and endowing churches.

When the patron or incumbent is unwilling that a new ecclesiastical district should be formed out of his parish or district, the Patronage Acts (1 & 2 Will. IV., cap. 38, and 14 & 15 Vict., cap. 97) may be resorted to. If the promoters of the undertaking engage to build a church, and to provide an endowment of not less than £1,000, together with an adequate repair fund, the Ecclesiastical Commissioners may send copies of the application to the patron and incumbent in order to ascertain whether the patron is prepared to build a church. If an affirmative answer is not returned within three months, the Commissioners, with the consent of the bishop of the diocese, may declare the patronage to be vested in the founder, or any number of trustees not exceeding five; and may also assign a district to the church under the former of the above Acts.

When the right of patronage has been obtained in return for endowment under the New Parishes Acts, provision is made in certain cases (19 & 20 Vict., cap. 104, sec. 21), that no subse-

quent sale, or assignment, or other disposition of such patronage, shall be made for any valuable consideration until after the lapse of thirty years, unless the entire proceeds be legally secured for the further permanent augmentation of such benefice.

Endowments.

These may consist of lands, tithes, money, or a parsonage-house. When other property than money is settled, the provisions of the Statute of Mortmain must be observed, except so far as that statute is modified by the Church Building or New Parishes Acts, otherwise the arrangement will be void. Under this statute (9 Geo. II., cap. 36) all conveyances must be by deed, to be executed and enrolled in Chancery, during the life-time of the donor, and to take immediate effect.

Allusion has been already made to the 6th & 7th Vict., cap. 37, under which the Ecclesiastical Commissioners may endow (sec. 9) districts for which churches have not been built; and the patronage (sec. 20) of districts may be conferred upon contributors to the endowment or to the erection of churches; and lands (sec. 22) may be for this purpose conveyed to the Ecclesiastical Commissioners, without regard to the Statute of Mortmain.

The Governors of Queen Anne's Bounty make grants to augment endowments, under the powers of various Acts of Parliament; and Ecclesiastical Impropriators are empowered to appropriate and permanently assign portions of their benefices to chapelries and churches, within the limits of such benefices (17 Car. II., cap. 3; 29 Car. II., cap. 8; 1 & 2 Will. IV., cap. 45; 6 & 7 Vict., cap. 47, sec. 29).

Consecration.

When a church is nearly completed, notice should be sent to the registrar of the diocese, that he may have time to prepare the necessary papers before the day of consecration.

Churchwardens should be appointed within two months after consecration of the church (8 & 9 Vict., cap. 70, sec. 6, 7). Consecration fees amount to between 20*l.* and 30*l.*, according to the length of the proceedings and other circumstances, and are payable to the legal authorities of the diocese.

Temporary Churches.

When sufficient funds to build a permanent church cannot speedily be obtained, it is better to purchase or hire a temporary building, than to leave the people without the means of public worship. The cost of purchasing an iron church, completely fitted up, but without warming apparatus, is from 30*s.* to 40*s.* a sitting. An iron church has many advantages. Unlike a building of stone or brick, it may be so constructed as not to become attached to the freehold, and is then removable, at a moderate cost, to another site. It may, therefore, be erected upon leasehold land; and although removable, and in that sense temporary, it may, if preserved with care, last above half a century.

Churches of wood or iron are subject to the special supervision of the Board of Works.

The promoters of Church Extension should fully understand that they may proceed either under the New Parishes Acts or under the Church Building Acts, which are still in force.

It is only under the New Parishes Acts that a district can be assigned previously to the consecration of a church.

New Churches, and Churches Restored or Enlarged.

England.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

Adwell.—Dioc., Oxford. Archt., Mr. Blomfield. Erected at the sole cost of Mr. J. W. N. Birch, of Henley Park. Consecrated July 18, 1865.

St. George's, Bickley.—Dioc., Canterbury. Archt., Mr. Barnes. Plan: nave, N. and S. aisles, N. and S. transepts, apsidal chancel, tower and spire. Accom., 900. Free seats, 450. Cost, £10,000. Erected at the cost of Mr. G. Wythes, Mr. J. Tredwell, and Mr. W. Dent. Consecrated July 19, 1865.

St. Mary Magdalene, Coatham Mandeville.—Dioc., Durham. Archt., Mr. Withers. Cost, £500.

Christ Church, Cockermouth.—Dioc., Carlisle. Erected mainly by the Rev. Herbert Puxley. Consecrated June 20, 1865.

* *St. Mark's, Cold Ash.*—Dioc., Oxford. Archt., Mr. C. N. Beazley. Style, Early English. Plan: nave, apsidal chancel, and bell-turret. Accom., 224. Cost, £2,000. Consecrated June 3, 1865.

* *St. Wilfrid's, Cuckfield.*—Dioc., Chichester. Archt., Mr. G. F. Bodley. Style, Early English. Plan: nave, N. and S. aisles, central tower, and chancel. Accom., 650, all free. Cost, £5,200. Consecrated June 5, 1865.

St. John's, Felbridge.—Dioc., Winchester. Archt., Mr. W. White. Plan: nave and aisle, chancel and N. aisle, and double bell gable. Erected at the cost of Mr. and Mrs. George Gatty. Consecrated July 8, 1865.

* *St. James's, Gateshead.*—Dioc., Durham. Archts., Messrs. Austin and Johnson. Style, Early Geometrical. Plan: nave, N. aisle, chancel, and organ-chamber. Accom., 534. Free seats, 454. Cost, £3,425. Consecrated July 5, 1865.

St. Stephen's, Guernsey.—Dioc., Winchester. Archt., Mr. G. F. Bodley. Accom., 750. Free seats, 450. Cost, £5,000.

* *St. Andrew's, Hillingdon.*—Dioc., London. Archt., Mr. G. G. Scott. Style, Early Decorated. Plan: nave, N. and S. aisle, chancel, tower, and spire. Accom., 666. Free seats, 335. Cost, £7,700. Consecrated May 1, 1865.

Church of the Holy Saviour, Hitchin.—Dioc., Rochester. Archt., Mr. W. Butterfield. Style, Early Decorated. Plan: nave, with N. and S. aisles, chancel with N. and S. aisles, organ-chamber, and bell-turret for three bells. Accom., 400. Cost, £2,900. Erected at the sole expense of the Rev. G. Gainsford.

Horsepools.—Dioc., Gloucester. Archt., Mr. Dankes. Style, Early Decorated. Accom., 200, all free.

St. Bartholomew's, Scammonden, Huddersfield.—Dioc., Ripon. Archt., Mr. E. W. Tarn. Plan: nave, transepts, chancel, and tower. Accom., 380. Cost, £1,800.

St. Stephen's, Lewisham.—Dioc., London. Archt., Mr. G. G. Scott. Cost, £12,000. Erected at the sole cost of the Rev. S. R. Davies.

St. Clement's, Barnsbury, London.—Dioc., London. Archt., Mr. G. G. Scott. Style, Early English. Accom., 750. Cost, £7,500. Erected at the sole cost of Mr. George Cubitt, M.P. Consecrated July 21st, 1865.

St. Andrew's, Hoxton, London.—Dioc., London. Archt., Mr. C. A. Long. Style, Early English. Plan: nave, N. and S. aisles, chancel with aisles, organ-chamber and tower. Accom., 890. Cost, £3,200.

Holy Trinity, Ossett.—Dioc., York. Archt., Mr. W. H. Crossland. Style, Early Geometrical. Plan: nave, N. and S. aisles, transepts, and chancel. Accom., 900.

Holy Trinity, Weston.—Dioc., Winchester. Archt., Mr. Bedborough. Erected at the sole expense of the Rev. W. P. Halton.

CHURCHES RESTORED OR ENLARGED.

Arrow.—Dioc., Worcester. New north aisle and memorial chapel. The accommodation in the church has been doubled by this enlargement.

Bassingbourne.—Dioc., Ely. Archt., Mr. Nash. Nave and other portions entirely rebuilt. Cost, £1,700.

Bellingham.—Dioc., Durham. Archt., Mr. Johnson. Restored and reseated.

Brettenham.—Dioc., Ely. Reseated and other internal improvements.

Byfleet.—Dioc., Winchester. Archt., Mr. Woodyear. Partly rebuilt and enlarged. Reopened June 1, 1865.

St. Andrew's, Chinner.—Dioc., Oxford. Archt., Mr. E. Banks. Completely restored and repaired. Cost, £2,500. Reopened July 12, 1865.

* *All Saints, Coddington.*—Dioc., Lincoln. Archt., Mr. G. F. Bodley. Restored and enlarged. Increased accom., 137, all free. Cost, £2,300. Grant, £70. Reopened June 6, 1865.

Coltishall.—Dioc., Norwich. Archt., Mr. Kitton. Repaired, reseated, and enlarged. Cost, £1,000.

Eardisland.—Dioc., Hereford. Archt., Mr. H. Curzon. Almost entirely rebuilt. Cost, £1,600.

St. Andrew's, Woolferlow.—Dioc., Worcester. Archt., Mr. Cranston. Repaired and restored.

Parish Church, Wootton.—Dioc., Peterborough, Archt., Mr. W. Butterfield. Enlarged and restored. Reopened Feb. 16, 1865.

* *St. Michael's, Yorktown.*—Dioc., Winchester. Archt., Mr. Buckeridge. Restored and enlarged. Addl. accom., 266. Cost, £1,050. Grant, £25.

MISSION CHURCH.

St. Michael and All Angels, Folkestone.—Dioc., Canterbury. Accom., 600. Cost, £850. Dedicated July 11, 1865.

A beautiful and costly chapel, for the use of the sick poor in the Radcliffe Infirmary, Oxford, has been erected at the sole cost of Mr. Thomas Combe, of the University Press. Archt., Mr. A. W. Blomfield. Consecrated June 7, 1865.

Wales.

NEW CHURCH.

* *St. Patrick, Llanbadrig.*—Dioc., Bangor. Archts., Messrs. Kennedy and Rogers. Style, Early English. Plan: nave, chancel, and bell-turret. Accom., 184, all free. Cost, £720. Grant, £100. Consecrated June 13, 1865.

CHURCHES RESTORED OR ENLARGED.

* *St. Dogfael's, Meline.*—Dioc., St. David's. Archt., Mr. Withers. General restoration. Cost, £535. Reopened July 12, 1865.

* *Parish Church, Trefeglwys.*—Dioc., Bangor. Archts., Messrs. Poundley and Walker. Accom., 250. Almost entirely rebuilt. Grant, £50.

* *Llanllwchaiarn.*—Dioc., St. David's. Archt., Mr. Withers. Entirely rebuilt. Cost, £1,100. Grant, £100. Reopened May 11, 1865.

Wiston.—Dioc., St. David's. Archt., Mr. D. Brandon. Completely restored, at the sole cost of the Earl of Cawdor.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting, the last for the present Session (to be resumed in November), held at the Society's House, 7, Whitehall, on July 17th, grants of money, amounting to £1,275, were made in behalf of the following objects :—

Building new Churches at Evenwood, in the Parish of Bishops Auckland, Durham; Kensington; St. Andrew, Leicester; Christ Church, Shelley, in the Parish of Kirkburton, York; and Treherbert, in the Parish of Ystradyfodwg, near Pontypridd.

Rebuilding the Churches at Doynton, near Bath; Fulford, near York; Llandough, near Cardiff; Moylgrove, near Cardigan; Radway, near Kineton, Warwick; Stockton Heath, Chester; and Ystradowen, near Cowbridge.

Enlarging, or otherwise increasing the accommodation in the Church at Datchett, near Windsor; Walkley, Parish of St. Philip's, Sheffield; Widdington, near Bishops Stortford, Herts; Auckland, St. Helen's; Caerleon, Monmouth; Chislet, near Canterbury; Findon, near Worthing; Great Easton, near Rockingham; Kingstone Seymour, near Yatton, Somerset; Llangattock-juxta-Usk, Abergavenny; Marston Sicca, near Stratford-on-Avon; St. Andrew's, near Cardiff; Somerby, and South Scarle, near Oakham; and Wick, near Weston-super-Mare.

The grants formerly made towards building a church at Llanelly, Carmarthen; and rebuilding the church at Theddlethorpe, Lincoln, were increased.

A grant was also made from the School Church and Mission House Fund, towards building a School Church at Whitmore Reans, in the Parish of St. Peter, Wolverhampton.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

July	19	Barfreystone	*S*	£1	0 0

York.

July	27	Stokesley	*A*	5	15 0
Aug.	30	Ryther	*S*	1	10 6

London.

July	1	Gray's Inn Road, St. Jude's	*S*	9	12 0
	27	Wimbledon, St. Mary's	*S*	15	13 3
	27	,, Christ Church	*S*	21	14 7
July	27	Wimbledon, Holy Trin.	*S*	£7	6 2
	27	,, Lecture Hall	*S*	0	8 3

Durham.

Winchester.

June	6	Hyde	*O*	0	16 0
	13	Woodmancote	*S*	2	0 4
July	4	Anglesey	*S*	2	12 3
	4	Alverstoke	*S*	4	1 5
	13	Sutton	*S*	14	6 8
	17	Red Hill	*S*	1	10 6½

July	18	Catherington	*S*	£4	4 0
	18	Guildford, St. Mary's	*S*	5	15 2
	26	Wyke	*S*	1	8 8
Aug.	9	Ventnor, Holy Trinity	*S*	6	8 1
	21	Cheam	*S*	12	17 1

Bangor.

Aug.	22	Penmachno	*S*	0	18 9

Bath and Wells.

June	17	Middlezoy	*S*	3	1 1

Carlisle.

July	14	Arnside	*S*	7	1 6
Aug.	23	Crosby Ravensworth	*S*	1	2 1

Chester.

June	27	Walton Breck	*S*	14	11 0
	27	Liverpool	*A*	10	10 0

Chichester.

Ely.

June	5	Great Catworth	*S*	2	14 6
Aug.	11	Clapham	*S*	1	16 0

Exeter.

June	29	Huntsham	*S*	0	17 9
July	21	Madron	*S*	2	11 7
Aug.	2	Biscovey, in lieu of collec.		1	0 0
	23	Bampton	*S.*	2	9 10

Gloucester and Bristol.

June	4	Clifton	*S*	0	16 4
	5	English Bicknor	*S*	2	11 10

Hereford.

Aug.	14	Llanwarne	*S*	1	15 6

Lichfield.

June	7	Wednesbury, St. James.	*S*	13	16 0
	13	Whitwell	*S*	2	18 0
	22	Sanbrook	*S*	3	9 9
	28	Alton	*S*	1	4 6
July	6	Pentrich	*S*	1	18 6
Aug.	10	Middle	*S*	5	17 3

Lincoln.

Collections after the Bishop of Lincoln's Pastoral Letter.

June	1	Dunston	*S*	1	7 11
	6	Caistor	*S*	3	12 0
	6	Wispington	*S*	3	15 0
	7	Frieston	*S*	1	13 6
	7	Butterwick	*S*	0	17 0
	7	Candlesby	*S*	2	5 6
	7	Friskney	*S*	3	8 0
	8	Carlton-le-Moorland	*S*	1	10 0
	8	Stapleford	*S*	1	5 0
	9	East Stockwith	*S*	0	18 6
	10	Timberland	*S*	1	9 6
	14	Osbournby	*S*	2	2 0
	15	Wrangle	*S*	3	7 3
	15	Saxilby	*S*	1	15 6
	16	Oxcombe	*S*	1	7 4
	17	Langtoft	*S*	1	11 3
	21	Redbourne	*S*	2	13 6
	22	Saltfleetby	*S*	1	6 0
	22	Fishtoft	*S*	2	17 9
	22	Market Deeping	*S*	6	3 0
	22	Doddington	*S*	3	13 0
	23	Brant Broughton	*S*	1	6 0
	26	Spalding	*S*	11	10 5
June	27	Donington	*S*	£4	12 6
	27	Halton Holgate	*S*	3	15 0
	28	Ludford	*S*	1	18 8
	30	Castle Bytham (addit.)	*S*	0	2 6
	30	Carlton Scroop	*S*	1	13 1
	30	Nocton	*S*	2	6 6
July	4	Claxby	*S*	1	9 4
	4	Well	*S*	1	0 8
	5	Broxholme	*S*	0	17 9
	6	Marshchapel	*S*	2	7 6
	8	Shelford	*S*	1	10 1
	10	Sleaford	*S*	7	12 1
	11	Dunholme	*S*	1	7 0
	12	Saltfleetby	*S*	0	17 9
	13	Bilsthorpe	*S*	4	11 7
	18	Burton Pedwardine	*S*	1	1 8
	18	Benington	*S*	0	11 6
	18	Nottingham, All Saints'	*S*	6	17 6
	18	Nottingham, St. Mary's	*S*	8	8 0
	19	Dalby	*S*	2	1 7
	19	Sutterby	*S*	0	16 5
	19	Haydor	*S*	2	16 10
	20	Boston	*S*	18	10 0
	22	Imingham	*S*	0	10 0
	22	Holton-le-Clay	*S*	0	10 0
	24	Fotherby	*S*	1	1 0
	25	Barrowby	*S*	5	5 0
	25	Manton	*S*	3	0 0
	25	Wainfleet, All Saints'	*S*	2	4 7
	26	Stamford, St. Mary's	*S*	6	2 6
	26	Stubton	*S*	3	3 11
	27	Great Grimsby	*S*	6	10 0
	30	Clifton and Harbey	*S*	2	0 0
Aug.	1	Rolleston	*S*	2	10 0
	1	Fledborough	*S*	3	11 4
	2	Hibaldston	*S*	1	12 2
	2	Benniworth	*S*	2	1 6
	2	Coleby	*S*	3	8 0
	2	Kirkington	*S*	2	15 0
	3	Kirkby	*O*	2	10 6
	4	Swinstead	*S*	1	0 0
	7	Friesthorpe & Snarford	*S*	0	16 0
	8	Potterhanworth	*S*	4	19 4
	8	Elkington, North	*S*	2	10 0
	8	Elkington, South	*S*	6	0 0
	8	Lincoln, St. Mary Magd.	*S*	5	19 0
	8	Treswell	*S*	1	7 0
	9	Stamford, St. John Bapt.	*S*	3	3 0
	9	Leake	*S*	3	9 5
	9	Leasingham	*S*	7	0 0
	15	Belton	*S*	12	13 3
	15	Stainby	*S*	8	5 8
	15	Stainby & Gunby Ch.	*S*	1	9 11
	15	Hogsthorpe	*S*	2	3 3
	15	Markby	*S*	0	6 6
	16	Trowell	*S*	1	10 0
	16	Middle Rasen	*S*	0	19 0
	22	Whatton	*S*	4	10 0
	22	Harworth	*S*	2	18 3
	23	Ludbrooke	*S*	4	18 4
	23	Snenton	*S*	7	5 0
	26	Burton	*S*	2	15 0
	29	Southwell	*S*	13	0 0
	29	Farnfield	*S*	4	0 0
	31	Firsby & Gt. Steeping	*S*	2	0 0
	31	Rippingale	*S*	2	1 11

Llandaff.

June	8	Michaelston	*S*	4	0 0
	10	Gelligaer	*S*	0	15 5
	10	Pontlottyn	*S*	0	12 3½
	10	Frocterhiw	*S*	0	6 4½

June	10	Brithdir	*S*	£0	3	1
	17	Caerphilly	*S*	1	14	0
	17	Eglwysilan	*S*	2	4	0
July	11	St. Woolos	*S*	10	0	3
	14	Magor	*S*	1	3	0
	14	Redwick	*S*	0	9	0
	17	Machen	*S*	2	2	6
	18	Raglan	*S*	1	10	0
	19	Canton	*S*	5	0	0
Aug.	2	Kilybebyll	*S*	1	10	0
	23	Caldicot	*O*	3	0	0

Manchester.

June	20	Leigh (special)	*O*	5	0	0
July	11	Rochdale	*O*	7	0	0

Norwich.

June	3	Lakenham	*S*	6	3	1
July	25	Ipswich, St. Nicholas	*S*	2	13	6
	25	,, St. Mary Stoke	*S*	6	0	0

Oxford.

July	5	Asthall	*S*	1	8	5
	8	Compton Parva	*S*	1	10	6
	11	Old Windsor	*S*	7	8	10
	18	Oxford, St. Aldate's	*S*	7	13	4
	25	Clewer	*S*	6	10	0
Aug.	9	Buckingham	*S*	7	16	8
	15	Chalford St. Giles	*S*	2	18	2

Peterborough.

July	18	Kingsthorpe	*S*	4	4	6
	27	Cole Orton	*S*	2	10	0

Ripon.

June	9	Bradley	*S*	5	7	6

Rochester.

June	14	Stevenage	*S*	10	0	0
July	18	Standon	*S*	3	15	0

Salisbury.

Moiety of Collections after a Pastoral Letter issued by the Lord Bishop of Salisbury.

June	1	South Perrott	*S*	0	14	10
	1	Figheldean	*S*	0	15	0
	3	Stourton	*S*	1	9	9
	3	Salisbury, St. Martin's	*S*	3	8	9
	6	Preston	*S*	1	7	7
	6	Baverstock	*S*	1	10	0
	6	Langton	*S*	2	7	6
	8	Ashmore	*S*	1	9	0
	10	Melksham	*S*	3	19	0
	12	Wishford Magna	*S*	1	5	0
	13	Bishopstow	*S*	1	18	3
	13	Lyneham	*S*	2	16	0
	14	Pentridge	*S*	2	0	0
	14	Savernake Forest	*S*	1	15	0
	15	Great Bedwyn	*S*	1	10	0
	16	Iwerne Minster	*S*	0	17	0
	16	East Chelborough	*S*	0	15	0
	17	Buckland Newton	*S*	1	3	0
	17	Bremhill	*S*	1	16	0
	20	Piddle Trenthide	*S*	0	15	0
	20	Dinton	*S*	2	7	6
	20	Teffont Magna	*S*	0	10	0
	21	Compton Abbas	*S*	0	16	9
	21	Potterne	*S*	1	4	1
	21	Calston Willington	*S*	0	13	4
	21	Blackland	*S*	0	8	10
	21	Gillingham	*S*	6	7	0
	22	Durrington	*S*	1	11	0
	22	East Stower	*S*	1	11	0
June	22	Burbage	*S*	£1	10	4
	23	Broadway	*S*	2	1	2
	23	Stanley Green	*S*	3	2	6
	24	Melbury Abbas	*S*	0	16	0
	26	Hamworthy	*S*	1	6	6
	26	Stour Prevost	*S*	1	6	0
	26	Hilmorton	*S*	1	3	6
	27	Derry Hill	*S*	1	4	3
	27	Parkstone	*S*	2	10	0
	27	Cliffe	*S*	1	11	6
	27	Turnworth	*S*	1	0	0
	27	Limpley Stoke	*S*	1	11	8
	27	Iwerne Courtney	*S*	2	19	0
	27	Fifehead Neville	*S*	0	8	0
	27	Heddington	*S*	0	13	0
	27	Corfe Castle	*S*	3	18	0
	27	Savernake	*S*	1	17	0
	27	Steeple Ashton	*S*	1	8	10
	27	East Grafton	*S*	2	10	0
	27	Abbotsbury	*S*	1	10	6
	27	Alton Pancras	*S*	1	15	9
	28	Swanage	*S*	3	7	6
	28	Manningford	*S*	0	4	0
	28	Corsley	*S*	3	4	0
	28	Silton	*S*	0	15	6
	28	Stockton	*S*	0	11	0
	28	Bothenhampton	*S*	0	12	0
	28	Aldbourne	*S*	2	3	11
	28	Chardstock	*S*	1	10	0
	28	Fleet	*S*	1	5	0
	29	Great Toller	*S*	0	13	0
	29	Farley	*S*	1	0	0
	29	Fisherton Anger	*S*	1	17	6
	30	Chisledon	*S*	1	12	1
	30	Norton Bavant	*S*	1	9	6
	30	Rampisham	*S*	0	15	9
	30	Landford	*S*	2	5	0
July	1	Amesbury	*S*	1	18	11
	1	Lillington	*S*	0	10	3
	1	Idmiston	*S*	1	0	0
	1	Wootton Bassett	*S*	1	13	5
	1	Edington	*S*	1	3	6
	1	Maiden Bradley	*S*	1	12	0
	1	Monkton Wyld	*S*	1	0	8
	3	Sherington	*S*	1	4	7
	3	Kingston Deverill	*S*	1	5	9
	4	Mildenhall	*S*	1	3	0
	4	Collingbourn	*S*	1	5	0
	4	Frampton	*S*	0	15	10
	4	Bradford Abbas	*S*	0	17	0
	4	Cheddington	*S*	0	17	2
	4	Ogbourne	*S*	1	5	8
	4	Little Bedwyn	*S*	1	2	2
	4	Tarrant Hinton	*S*	0	7	6
	4	Wambrook	*S*	0	14	0
	4	Church Knowle	*S*	1	15	0
	4	Steeple, & Grange Chap.	*S*	2	7	5
	4	Tyneham	*S*	0	9	4
	4	Stratford-sub-Castle	*S*	1	1	3
	4	Imber	*S*	0	13	5
	4	Sturminster Newton	*S*	2	10	0
	4	West Dean	*S*	0	18	1
	4	Baydon	*S*	1	0	0
	4	Winterbourne Bassett	*S*	0	11	10
	5	Netheravon	*S*	3	1	9
	5	Fittleton	*S*	0	19	0
	5	Puncknoll	*S*	0	10	0
	5	Haydon	*S*	0	7	6
	5	West Stafford	*S*	1	16	0
	5	Froxfield	*S*	1	2	3
	5	Newton Tony	*S*	0	11	0
	5	Stinsford	*S*	1	4	0

July	5	Wylye	*S*	£1	5	11
	5	Swallow Cliffe	*S*	1	1	5
	5	Anstey	*S*	0	12	8
	5	Wyke Regis	*S*	3	0	6
	5	Hazelbury Bryan	*S*	0	12	4
	5	Semington	*S*	1	1	9
	5	Collingbourne	*S*	1	14	6
	5	Osmington	*S*	1	3	6
	5	Stourton Caundle	*S*	0	11	3
	5	South Broom	*S*	1	15	10
	5	Melbury Bubb	*S*	0	12	10
	6	Wilton	*S*	2	10	0
	6	Winterbourne Stoke	*S*	1	8	6
	6	Tolpuddle	*S*	1	0	0
	6	Wilsford	*S*	0	18	6
	7	Sydling	*S*	1	0	0
	7	Chettle	*S*	0	10	6
	7	Farnham	*S*	0	16	8
	8	Marden	*S*	0	14	4
	8	Steeple Langford	*S*	1	2	0
	8	Hinton St. Mary	*S*	0	11	9
	8	Compton Bassett	*S*	1	12	10
	10	Overton and Fifield	*S*	1	19	0
	10	Wootton Fitzpaine	*S*	0	6	0
	10	Ryme	*S*	1	0	0
	11	Fifield Bavant	*S*	0	8	6
	11	Ellesbourne Wake	*S*	1	11	6
	11	Yetminster	*S*	0	12	9
	11	Chetnole	*S*	1	3	6
	11	Stockwood	*S*	0	3	9
	11	Wool	*S*	1	0	0
	11	Melcombe Horsey	*S*	1	5	0
	11	Salisbury, St. Thomas	*S*	3	11	7
	11	Alton Barnes	*S*	1	1	9
	11	Pewsey	*S*	2	16	3
	11	Patney	*S*	0	13	6
	12	Almer	*S*	1	1	8
	12	Winterbourne, St. Mart.	*S*	1	1	6
	12	Wimborne Minster	*S*	3	2	6
	12	Hammon	*S*	1	7	0
	12	Plaitford	*S*	0	11	7
	12	Rowde	*S*	1	11	8
	12	Child Okeford	*S*	2	10	0
	13	East Knoyle	*S*	1	3	0
	13	Ogbourne	*S*	1	5	8
	13	Spetisbury and Charlton Marshall	*S*	1	6	0
	13	Broad Hinton	*S*	0	14	3
	14	Ludgershall	*S*	1	0	0
	14	East Orchard	*S*	0	7	5
	15	Berwick, St. Leonards, & Sedgehill	*S*	1	8	6
	15	Downton	*S*	4	13	6
	17	Tollard Royal	*S*	1	1	0
	17	Redlynch	*S*	0	17	6
	17	Ibberton	*S*	0	7	6
	18	Heytesbury	*S*	2	12	6
	18	Staverton	*S*	1	7	1
	18	Winterbourne Dantsey	*S*	1	10	0
	18	Woodford	*S*	1	0	0
	19	Winterslow	*S*	3	2	0
	19	Powerstock	*S*	1	7	4
	19	North Poorton	*S*	0	10	0
	19	Glanville Wootton	*S*	0	10	0
	20	Corfe Mullen	*S*	0	14	5
	20	Affpuddle with Turnerspuddle	*S*	1	15	0
	20	Holt	*S*			
	20	Bradpole	*S*	2	6	3
	20	Shrewton	*S*	0	10	0
	20	Maddington	*S*	0	10	3
	20	Ramsbury	*S*	3	2	9
July	20	Stanton, St. Bernard	*S*	£0	12	0
	20	Sherborne	*S*	4	14	0
	21	Gussage, St. Michael's	*S*	0	14	0
	21	Dilton Marsh	*S*	1	18	1
	25	Yatesbury	*S*	0	13	6
	25	Berwick, St. John	*S*	1	6	11
	26	Combe Bissett	*S*	0	15	0
	26	Homington	*S*	1	1	0
	26	Donhead, St. Andrew's	*S*	2	8	6
	26	Donhead, St. Mary	*S*	1	12	9
	27	Hooke	*S*	0	19	1
	27	North Newton	*S*	0	17	0
	27	Broadtown	*S*	0	16	0
	29	Thornford	*S*	0	18	1
	29	Pitton	*S*	0	5	3
Aug.	1	Market Lavington	*S*	2	6	9
	2	Winterbourne Came	*S*	0	15	0
	2	Bishops Lavington	*S*	1	17	10
	3	Trowbridge	*S*	3	1	4
	4	Upway	*S*	1	7	0
	5	Longburton & Holnest	*S*	0	19	7
	8	Chilmark	*S*	1	1	6
	8	Melbury Osmond	*S*	0	19	1
	8	Chilton Folliatt	*S*	3	1	0
	8	Avebury	*S*	1	16	7
	9	Stapleford	*S*	0	12	10
	9	Chittoe	*S*	1	2	6
	10	Puddleton	*S*	2	5	0
	10	Enmore Green	*S*	0	10	0
	10	Bishopston	*S*	1	1	0
	10	West Lulworth	*S*	1	2	0
	14	Chardstock	*S*	2	0	0
	14	Moreton	*S*	1	8	0
	17	West Knoyle	*S*	0	15	9
	18	Edmonsham	*S*	0	11	5
	22	Puddlehinton	*S*	1	13	4
	26	Atworth with S. Wraxall	*S*	1	3	10
	26	Canford Magna	*S*	0	3	11
	28	Long-Critchill and Moor-Critchill	*S*	1	0	0
	30	Keevil	*S*	1	8	$4\frac{1}{2}$
	30	Bulkington	*S*	0	4	$6\frac{3}{4}$
	30	Long Bredy	*S*	3	0	0
	31	Bere Regis	*S*	1	15	3
	31	Evershot	*S*	0	18	0

St. Asaph.

June	12	Whittington ($\frac{1}{2}$)	*A*	2	16	8
	30	Llandysilio ($\frac{1}{2}$)	*A*	2	2	0
Aug.	4	Bistre	*S*	1	1	6

St. David's.

June	14	Llanstephan	*S*	2	10	0
	16	Lampeter Gram. School	*S*	1	17	0
July	13	Llanwnog	*S*	1	14	0
Aug.	9	Llandingat	*S*	8	9	3
	9	Llanfair-y-Bryan	*S*	1	17	8
	9	Cagnilgnful School	*S*	2	3	0
	30	St. Issell's	*S*	8	0	0

Worcester.

June	17	Kineton	*S*	7	5	1
	20	Alfricke	*S*	2	5	0
July	17	Martley	*S*	5	2	11
	12	Shelsley Beauchamp	*S*	1	0	0
	22	Grimley	*S*	1	12	6
	22	Hallow	*S*	2	6	0
	22	Broadheath	*S*	0	13	6
Aug.	1	Rugby Parish Church	*S*	8	14	8
	1	,, H. Trin. Church	*O*	2	11	1

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

Treasurer:—HENRY HOARE, JUN., ESQ.

Secretary:—REV. GEORGE AINSLIE, M.A.

Assistant Secretary:—REV. C. B. REID, M.A.

Chief Clerk:—MR. H. DUNNING.

Bankers:—MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.

Number of Places assisted by the Society to 17th July, 1865	4,999
New Churches erected	1,379
Old Churches rebuilt or enlarged	3,620
Number of Additional Seats obtained	1,339,112
Number of Free Seats	1,005,344
Amount contributed by the Society	£737,813
Number of *Mission Churches* aided	45
Amount contributed	£1,699
Number of *Repair Funds* deposited with the Society	143
Amount invested	£29,516

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

THE CHURCH BUILDER.

A

Quarterly Journal

OF

CHURCH EXTENSION IN ENGLAND AND WALES.

1866.

PUBLISHED IN CONNEXION WITH

The Incorporated Church Building Society.

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The Church-Builder.

No. XVII.

The Incorporated and the Diocesan Church Building Societies.

AT the opening of another year, the Incorporated Church Building Society may well renew its appeal to its friends, and the members of the Church in general, for increased assistance, under the present limited condition of its finances. The two main facts forming the basis of appeal are—

(1) The past services of the Society; and

(2) The present wants of the country.

1. The past services of the Society are soon told.

It has collected, for the purposes of Church-building in England and Wales, between £700,000 and £800,000.

It has aided in building, rebuilding, restoring, or enlarging, 5,013 churches, and has thus been instrumental in providing 1,341,809 additional sittings, of which 1,007,782 or about three-fourths, are free.

And, while it has thus largely contributed directly to the increase of church accommodation, it has indirectly excited and stimulated a strong feeling in the minds of individual Churchmen in favour of the objects of its exertions; and this feeling has borne fruit in the erection of many a church built independently of public assistance, and without participating in the funds of the Society.

It has also performed a most valuable function, in providing,

under the superintendence of its Committee of Architects, for the stability of the structures which it has aided, a point of very great importance considering the permanent nature of the uses which they are intended to serve.

Looking then to what has been accomplished, under God's blessing, by the Society, since its institution in 1818, its founders and supporters must be admitted by all impartial persons to have earned a title to the grateful acknowledgments of the members of the Church.

2. The present wants of the country render the continued exertions of the Society of very great importance, and forbid any relaxation of its efforts.

For an estimate of these wants we need only refer our readers to our previous Articles on the Census of 1861 [1], merely adverting here to the striking fact, that the *addition* to the population of England and Wales since the opening of the present century was found at that period to amount to no less than 11,000,000, viz.

Population by Census of 1801, 9,000,000
——————————— 1861, 20,000,000;

while the progressive increase in each of the two decades since 1841 was upwards of 2,000,000, viz.

1851 increase since 1841 — 2,018,972
1861 ——————— 1851 — 2,169,576.

To all attentive observers it must be obvious, that, while the country continues to be blessed with the great material prosperity which has characterized the present era as one of the most remarkable in its internal history, the population of particular towns and districts will continue to increase, new towns and hamlets will spring up, and fresh fields will be created for the exertions of the friends of Church Extension. The Church must adapt her boundaries to the shifting circumstances of the times in which we live, if the prevalence of its holy teaching is to keep pace with the wants of the people for whose sake, second to the honour and glory of its Divine Head, it exists.

For these reasons we earnestly hope that means may be found to restore the finances of the Society to their former

[1] See Nos. I. II. III. IV.

condition, so that its grants may be made upon a scale more worthy of the importance of their object.

And here we should be content to stop, and leave the facts which we have stated in the hands of our readers without further comment, trusting to their sympathy, and entreating them to use their influence with their friends to extend their support as far as possible to the cause which we advocate.

But unfortunately many well-wishers to the Society are under the impression, that the existence of Diocesan Societies for Church Extension, in the greater number of the Dioceses in England and Wales, renders the prosperity of the Incorporated Society a matter of comparative indifference, inasmuch as the work which the latter seeks to effect by a general system is supposed to be accomplished by the former in detail.

As this impression, or rather we think misconception, leads to mischievous results, especially when entertained by influential persons, we propose to examine the subject very briefly, and to state the considerations which appear to us likely to lead to correct conclusions with respect to it.

The Incorporated Society collects contributions from all parts of England and Wales, and distributes them in grants in answer to applications from parishes in whatever part of the country they may be situated. The Diocesan Societies collect from the inhabitants of their several Dioceses, and with the exception of a few which contribute a small portion of their funds to the Incorporated Society, confine their grants to the Dioceses to which they respectively belong.

The working of these two systems is simply this:—The Incorporated Society, by means of its common fund, enables those Dioceses which are richer and less in need of new churches or of church enlargement, to contribute to the relief of other Dioceses, which, from the overwhelming influx of population in particular Districts, are in urgent need of extraneous assistance. The exclusive Diocesan system looks simply to the wants of each particular Diocese, and proposes to supply those wants from its own unassisted resources. The former system recognizes diversity of circumstances in various parts of the country as to both wants and resources; the latter is based

upon the idea, that in each Diocese a perfect equilibrium exists between wants and resources, and that each is sufficient to itself. The strength of the former lies in large and general views of the necessities of the whole Church in the department of Church Extension; the power of the latter resides mainly in the local sympathies which they call forth and develope into successful action.

It is clear, therefore, that, although the two systems may co-exist together, and may both, if carried on in harmony, prove highly advantageous to the Church, *the one is not really a substitute for the other.*

This will appear, we think, evident upon an examination of the Reports of the Diocesan Societies.

In 1859 a series of Tables of Diocesan Contributions to the Incorporated Society from March 1857 to March 1858 was published, from which it appeared that the amount received from Dioceses was £1,663, while the sums reserved by the several Dioceses to be expended within their own limits, were £13,370, making a total of £15,083.

The comparative scantiness of these receipts may be best appreciated by being placed in juxta-position with the amounts remitted from the same Dioceses to Societies with other objects: viz.

For Pastoral Work at Home £34,191

(Pastoral Aid Society . . . . . £24,334)
(Additional Curates' Society . . . . £9,857)

For Colonial and Foreign Missions £137,223

(Society for the Propagation of the Gospel £49,213)
(Church Missionary Society . . . . £88,010)

But the point which we are seeking to establish will appear more evident, when we examine the income of particular Diocesan Societies[2]. We will not weary the reader by going through the whole series at length; a very few examples will sufficiently illustrate our meaning.

The Bath and Wells Diocesan Church Building Association

[2] The amounts stated are taken from the balance sheets of the Societies, and represent the income raised within the year specified, balances in hand being omitted.

was established in 1836. Although the Diocese contains 481 benefices, and includes within its limits nearly the whole county of Somerset, with the cities of Bath, Wells, and part of Bristol, the Parliamentary boroughs of Bridgwater, Frome, and Taunton, and several towns of more or less importance, the income of the Diocesan Society seldom exceeds £400 per annum. An application to the Incorporated Society in the spring of the present year for assistance towards a church in the Diocese was accompanied by the remark: "The Diocesan Society would "have given a much larger grant [than £40], but lack the "funds, and strongly recommend the case to the Parent Society."

The EXETER Diocesan Church Building Association was founded in 1837. Its income raised within the year ending December 1864 amounted to £220. The Diocese contains 694 benefices, and includes the counties of Devon and Cornwall, with many flourishing towns and watering-places, which it must be needless to enumerate. Yet nowhere probably has a stronger proof been presented that Dioceses are not self-dependent. For many years all parts of the country were inundated with circular letters from the towns of Devonport and Plymouth, imploring the assistance of strangers towards the erection of churches and schools, which were undeniably required for the benefit of a large and increasing population, living under great moral and religious disadvantages, but which the zeal of the Diocese had failed to supply.

Turning from the western to the eastern side of England, we may cite the NORWICH Diocesan Church Building Association as another case in point. It was founded in 1836. Its income in 1864 was £210. The Diocese contains 908 benefices, and includes the county of Norfolk and the greater part of Suffolk. Its own wants in the way of Church Extension are but trifling. We well remember Bishop Stanley many years ago stating at the General Court of the Incorporated Society, that his Diocese did not require additional churches, but chiefly the better arrangement of existing buildings to render them more suitable for the accommodation of parishioners. It must be evident that an extensive and prosperous Diocese thus situated has much to spare for the promoters of Church Extension in other parts of the country, that its resources far exceed its wants, and that

a system which shuts it up within itself is not conducive to the general advancement of the Church.

In the north of England, we find the DURHAM Diocesan Committee in aid of the Incorporated Society, founded in 1837. The Diocese has 279 benefices, comprises the counties of Durham, Northumberland, and Hexhamshire, and is the seat of a wealthy population, enriched by the mineral treasures which lie beneath the surface of the soil. Notwithstanding the ample means at command, the average income of the Committee has for a series of years scarcely exceeded £400 per annum; and it is a remarkable fact that of the 144 contributors reported in 1864, no less than 110 are clergymen, while 34 only belong to the laity. But we rejoice that a better state of things is arising. The Bishop of Durham has, within the last few weeks, called together the clergy and laity of the Diocese, and has laid before them a proposal to erect 26 additional churches, viz. 18 in Durham, and 8 in Northumberland. We quote from a newspaper report a brief notice of his Lordship's speech:

"The Bishop pointed out the rapid increase in the population, and showed the imperative necessity for additional church accommodation, in order to provide for the spiritual wants of the population. That this increase is necessary may be inferred from the fact that the population has increased at the rate of 30 per cent. from 1851 to 1861, or, in other words, 117,619 souls have been added to the population of the diocese during the decade. The Ecclesiastical Commissioners will provide the endowment for the new districts, and also contribute towards the erection of the proposed churches. The Dean and Chapter of Durham have also come forward in aid of the scheme."

We are happy to add that the meeting resulted in a subscription more worthy of the Churchmen of the Diocese than that which has been the dead level of former years; and that the laity appear disposed to take their fair share of the work. We earnestly hope that the new movement may fulfil the best wishes and intentions of its promoters.

But our limits warn us to proceed more rapidly.

The CHESTER Diocesan Society (founded in 1835) collected in 1864 from the Diocese, Cheshire and part of Lancashire, £777.

The MANCHESTER Diocesan Society (established in 1851)

received, in 1864, for its general work £2,611, and for its Special Branch for the Subdivision of Parishes, £1,016. The fact that there are, in the Diocese, 94 "licensed rooms" evidences much activity in the cause of Church Extension, and as these will probably, in many instances, form the germs of future new parishes or districts, augurs well for the future.

The HEREFORD Diocesan Society (founded in 1840) received for the Archdeaconry of Hereford to March 31, 1865, about £536, and for the Archdeaconry of Salop to December, 1864, £458.

The LICHFIELD Church Extension Society (founded in 1835) raised in 1864 about £10,000 in answer to an Appeal from the Bishop. Well might the Bishop say in his Address, "This Diocese (I can say with thankfulness) has gained an honourable name by its liberality and by the cordial co-operation of its laity with its clergy in works of piety and charity; and especially by the support which it has given so freely and so long to its Church Extension Society."

The RIPON Diocesan Society (founded in 1838) received from the populous and thriving West Riding of Yorkshire, in the year ending March 1865, £3,641.

The PETERBOROUGH Diocesan Association (established in 1838) received, in the Archdeaconry of Northampton, from July 1862 to July 1863, £125. (No Report has been received from the Archdeaconry of Leicester.)

The income of the OXFORD Diocesan Society, in 1864, amounted to £848.

The WORCESTER Church Extension Society received in 1864, in the Archdeaconry of Worcester, £1,077, and the Committee for the Archdeaconry of Coventry (for Churches, Clergy, and Schools), £417.

The income of the GLOUCESTER AND BRISTOL Diocesan Association for Churches, Parsonages, and Schools, was in 1864 £1,518.

In the Diocese of ROCHESTER, the Essex Church and Chapel Building Society received in 1863 £305.

The SALISBURY Diocesan Association received in 1864 between £600 and £700.

In the Diocese of WINCHESTER, the Hampshire Society for

promoting the increase of Church Accommodation received, in 1864, £443; and the Surrey Church Association, aiding Churches, Schools, and Clergy, £2,513. In March, 1865, a Special Fund for relieving "the spiritual necessities of the Metropolitan Parishes of the Diocese" was opened under the title of "The South London Church Extension Fund of the Surrey Church Association," its objects being "to provide (1) Additional Clergy; (2) New Churches, and Buildings which may be temporarily used for Divine Worship; (3) Parsonage-houses; (4) Schools; (5) Additional Lay Agents, under the superintendence of the Clergy."

The CHICHESTER Diocesan Association (founded 1838) raised in 1863 £432.

When the "Remarks on Diocesan Contributions" before referred to were published, (in 1859,) the Archdioceses of Canterbury and York, and the Diocese of Carlisle, were without any Diocesan Church Extension Societies. We are glad to report, that in each of them an Association has been formed.

The CANTERBURY Diocesan Church Building and Endowment Society was constituted Jan. 27, 1865. Donations of £7,636, and annual subscriptions of £1,428, have been contributed to the Fund. One-fourth of the collections made after sermons are to be paid to the Incorporated Society, in lieu of special collections in behalf of that Society.

The YORK Diocesan Church Building and Endowment Aid Society was established in 1851. Its revenue from June 1863 to June 1864 was £2,764.

The CARLISLE Diocesan Church and Parsonage Building and Benefice Augmentation Society was founded in 1862. Its receipts in 1863-4 were £1,757.

The Dioceses of ELY and LINCOLN have no Church Extension Associations.

In Wales,—the BANGOR Diocesan Church Building Society received, in the year ending June 1865, £192.

The revenue of the ST. ASAPH Diocesan Society, for 1864-5, was £485.

The LLANDAFF Diocesan Society for providing Additional Pastoral Superintendence and Church Accommodation raised in 1864 £1,767.

The Diocese of ST. DAVID'S has no Church Extension Society.

The case of the Diocese of LONDON is peculiar. The rapid increase in the population of many of the metropolitan parishes of the Diocese in the early part of this century clearly rendered some local action to promote Church Extension indispensable. In 1836 Bishop Blomfield commenced collecting funds for building 50 new churches, and succeeded in erecting or aiding in erecting 78. But its still continued and indeed accelerated increase proved that even this great effort did not reach the real magnitude of the case. Keenly alive, however, himself to the necessity of renewed exertions, the Bishop experienced the mortification of finding that the zeal of the Churchmen of his Diocese had cooled to such a degree that he was left in an insignificant minority in still advocating the cause. At length, in 1854, he instituted the Diocesan Church Building Society, with a more complete scheme of Church Extension than that of the Metropolis Churches' Fund. But the appeals of the Committee were so indifferently responded to, that an average income of from £5,000 to £7,000 per annum was the feeble result in a Diocese the wealth of which is as enormous as its spiritual wants are pressing. Much good was effected; new Districts were formed, and local exertions were encouraged and sustained, as far as the resources at the command of the Committee would allow. Information as to the spiritual wants of the Diocese was also circulated from year to year[3].

Happily, however, a new movement was commenced in 1863, when a Church Extension Association, with still wider objects, was instituted, under the title of "The Bishop of London's Fund[4]." Its promoters boldly proposed to raise One Million in Ten Years. Commencing its operations in the spring and summer of 1863, it has already succeeded in obtaining, in payments and promises, very nearly a quarter of the Million proposed. A great stimulus has been imparted, by its means, to the work of Church Extension in the Diocese; and large schemes

[3] For further particulars respecting the Society, see No. XIV. p. 57.

[4] An account of the "Origin and Progress" was given in No. X. pp. 65—70.

of future usefulness, dependent for their execution upon the continued liberality of the public, have been planned by its Committee.

Special Local Funds have also been raised in the Diocese. The Westminster Spiritual Aid Fund for additional Clergy and Schools in the parishes of St. Margaret and St. John the Evangelist, Westminster, was founded in 1846. The Church Extension Fund for aiding in the supply of Churches, Parsonage-houses, and Clergy, in the Parish of St. Pancras, Middlesex, was instituted in 1842, and continued at work for 23 years; it was finally dissolved in 1865[5]. A Church Extension Society for the Parish of Islington has been in operation for about ten years.

Special Local Funds have been also set on foot in some of the large towns of the provinces. An account of that established at Bradford, in Yorkshire, appeared in two former Nos.[6] In a subsequent page of the present No. will be found particulars of another recently founded in Leeds. A similar Fund has been lately opened at Liverpool, and we are glad to learn that, in November last, "eleven merchants, with their Rector at their head, had, as a commencement merely of a good work, subscribed £11,000 towards the building of churches and schools, and eleven more have subscribed £500 apiece for the same purpose," and that "the subscriptions promised exceeded £21,000."

The result of our examination of the Reports of the various Diocesan Societies is, in our own minds, an increased conviction of the importance to the Church, in the present state of the population, of the existence of a Central General Church Building Society. It is the office of both the Incorporated and Diocesan Societies, not themselves to carry on works of Church Extension in particular parishes, but to stimulate and encourage by liberal grants the local promoters of such arduous and costly undertakings. In very large and populous towns this

[5] For a sketch of the operations of this Fund, see No. XVI., October, 1865.

[6] Nos. XIII. and XIV., January and April, 1865.

work may perhaps be best accomplished by Special Local Funds. But in the majority of towns, and most parishes throughout the country, recourse must be had to the Incorporated and Diocesan Societies. If neither of these be adequately supported, then must Churchmen be content to see individual clergymen and laymen discouraged and disheartened from undertaking expensive public works, and the volunteer zeal of other Communions stepping in to offer their services to a neglected population. It should be, we think, the pride and pleasure of Churchmen to feel confident, that every where throughout the land a House of Prayer in connexion with the Church of England may be found within a reasonable distance of the inhabitants of each particular locality. The Incorporated and the Diocesan Societies afford to all the means of taking part in the provision of Churches and Chapels where they may be wanted. While the Diocesan Societies attend to the special requirements of particular Dioceses, the Incorporated Society offers a medium by which such Dioceses as Norwich may minister to the necessities of such Dioceses as Llandaff; and tends to excite and maintain a wide and general interest in the condition, as to Church Extension, of the Church as a whole.

On these grounds we plead for largely increased support of the Incorporated Church Building Society, believing that it is a measure, as much of sound policy, as of Christian duty, not to allow such an Institution to droop, and languish, and fade away. W. R.

Adorning Churches.

"The Emperor Constantine, whatever were his motives, felt it incumbent on him to increase the zeal of the people; and spared no pains in adorning the churches in all parts of his empire; and particularly in the city which he called by his own name, where he erected a church in honour of the twelve apostles, its floors and walls being of marble, and its roof being covered with gold! A church being erected to the glory of God, and the edification of man, it should be distinguished from all other buildings by its solemnity and dignity."—*Bp. Blomfield, at the Consecration of Witham Chapel.*

Church of St. John, Walworth, Surrey.

IN the year 1858 the Parish of St. Mary, Newington, numbered about 80,000 inhabitants—four churches only then existed in it, providing accommodation for about 6,000 persons, of which there were but 1,500 free for the use of the poor, who constituted the largest portion of the population.

In that year the Rev. G. T. Cotham commenced to raise funds for building a church in a thickly peopled part of the parish called Lock's-fields, and for that purpose received grants from the London Diocesan Church Building Society of £1,000, and from the Incorporated Society, £500. The remainder of the money required was raised by subscription; a considerable portion of which was contributed by John Toppin, Esq., and Arthur Bryer, Esq., two old inhabitants of the Parish.

The foundation-stone of St. John's Church was laid by the Bishop of London on March 30, 1859, on a piece of ground valued at £800, given by the Trustees of the Brandon Estate and the Dean and Chapter of Canterbury.

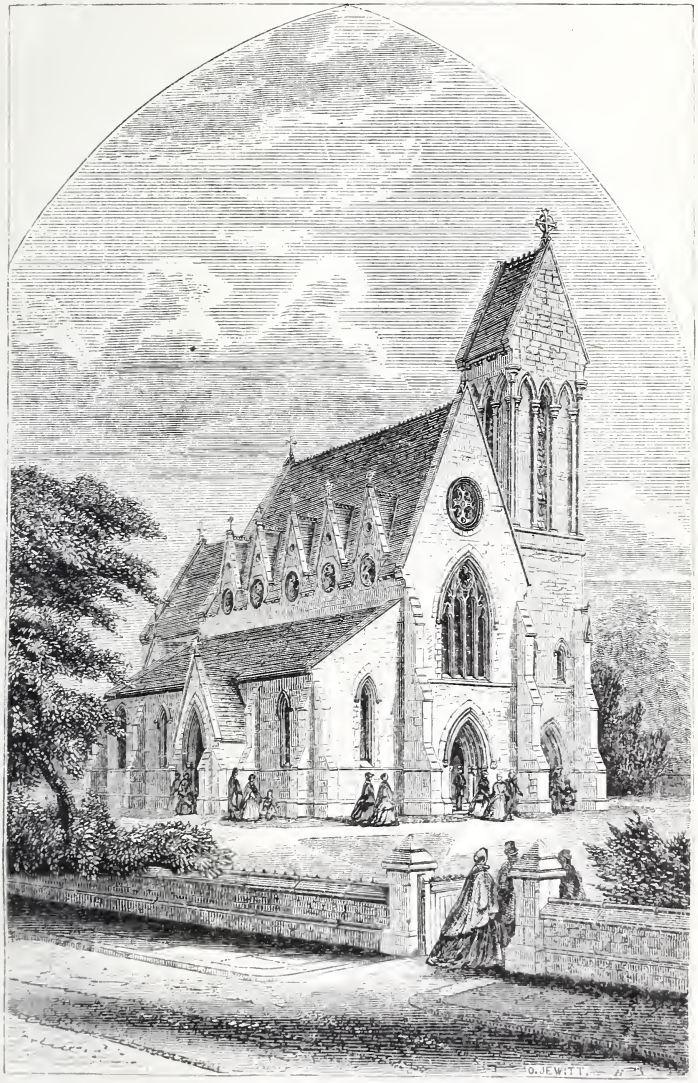
The church was consecrated by the Bishop of London on June 28, 1860. The Dean and Chapter of Canterbury having endowed it with £135 a year, became patrons of the living.

The church is built in the Early English style of architecture. The entrances are at the west end and from a porch on the north side. The nave is 75 feet long and 22 feet wide, and the north and south aisles are each 16 feet 3 inches wide. The chancel is 25 feet long, and 20 feet wide; on the north side of it is the organ-chamber, and on the south side the vestry. The organ has an ornamental front towards the chancel, and the organ-chamber is separated from the north aisle by an open wood screen.

The chancel contains stall-seats for choristers, and there is a prayer-desk on the south side.

The sanctuary is six steps above the choir, which is three steps above the nave.

The lower part of the east wall is covered with Staffordshire tiles. The reredos is inlaid with white and red alabaster,



Mr. Jarvis,] Church of St. John, Walworth, Surrey. [Architect.

with tiles; in the centre is a constructional cross of white alabaster.

There is a stone sedilia on the south side of the altar. The pulpit, which stands in the north-east corner of the nave, is of wood, on a stone base.

Over the altar is a five-light lancet window the whole width of the chancel, which it is now proposed to fill with stained glass. Messrs. Heaton and Butler have been commissioned to supply glass for the centre light, and the Incumbent is now raising subscriptions to complete the rest of the window.

The nave, which is 55 feet high, and lighted by a clerestory on one side, is divided from the aisles by five arches, supported on coupled columns, placed at such a distance apart as to present but little obstruction to a view of the altar and chancel from any part of the church.

The church will accommodate one thousand persons. This is the first church erected in the Parish in which the seats are all free and unappropriated.

The church without the tower has cost £5,283, including expenses of lighting, heating, &c.

The tower has been recently erected, and together with the reredos and organ has cost £540.

Mr. Jarvis is the Architect, under whose superintendence also Schools for 690 children, with houses for the master and mistress, have just been completed at an outlay of £2,700, including fittings. A grant of £850 was made out of the Bishop of London's Fund towards their erection, and one from the National Society of £230; the rest of the money was collected by the Incumbent.

H. J.

St. Andrew's Mission, Gravesend.

IN the lower part of the town of Gravesend there is a large population of persons who earn their livelihood by various occupations on the river. Sailors, watermen, and fishermen, with their families, form the main portion of the inhabitants on the banks of the Thames, and in the courts and alleys in that neighbourhood.

In January, 1864, a Waterside Mission was set on foot through the exertions of the Incumbent of Holy Trinity, Milton-next-Gravesend, in the hope of raising the spiritual and moral condition of this ignorant and degraded people.

A clergyman, graduate of Oxford, was ordained to the work by the Bishop of the Diocese, and a house on the river's brink, formerly a public-house, was rented for the purposes of the Mission. One large room on the ground floor was fitted up and licensed for a temporary chapel, while the remainder of the house was made use of for schools and other purposes. The following Christmas an additional room was thrown into the chapel to meet the increasing wants of the congregation. The Church Building Society contributed towards the expenses incurred by this alteration.

Various institutions have been formed in connexion with the Mission, e. g. Sunday Schools, Night Schools, Mothers' Meetings. A Lending Library was opened in the Autumn of 1864, from which, by a small monthly payment, useful and interesting reading can be procured by the people living in the district, and those dwelling on the river. The Christian Knowledge Society made a liberal grant of books for this purpose, as also for distribution. They have since presented a Bible and Prayer Book and Communion Books for the Chapel.

Without looking at present for very startling results, we may safely say that much good has already been effected by the Waterside Mission. When it was first started, there were few indeed in the whole district who ever attended a place of worship. When any were asked to do so, they would either sneer at the very notion, or at any rate shrink from an act which was sure to render them the laughing-stock of their neighbours. Now, however, many of those who before scoffed at all holy things are not only among the frequent attendants at the services, but are leading respectable lives, and setting forth a bright example of the true Christian amid the darkness of ignorance and sin. The street in which the Mission House stands, which was formerly considered impassable for ladies, on account of the moral degradation of its inhabitants, and the bad language constantly heard there, is no longer regarded in that light.

One of the great difficulties to be contended with is the

Sunday traffic, which is carried on to a fearful extent in this place. Men go out on Sundays as on other days for fishing, and tell you, that were they to refrain they would lose not only Sunday but week-day custom also. Excursion steamers, which come down from London every day in the week during the Summer, do much towards increasing Sunday trading; for those people who keep provision-shops make their greatest harvest on this day.

Now, with all these temptations, what but a powerful Church ministration shall be able to bring these poor creatures to be a religious and God-fearing people? The task of reclaiming those who have sunk low in vice, and of evangelizing those who are almost heathen, is indeed a difficult one. But *unto* CHRIST *all power is given in Heaven and in earth*, and He has promised to be with His Church "alway, even unto the end of the world."

To show that the efforts of the clergy have hitherto proved acceptable, we may state that on the 8th of January, 1864, a Night School was opened for men and boys, with only two scholars; and one month later, on the 8th of February, the number exceeded a hundred. It has since been divided into several distinct schools.

We will give in as few words as possible one instance of the good already resulting from the Mission. An old man, whose long life had been sadly irreligious, who had professedly paid little or no attention to the service of God, and had given way more or less year after year to intemperance and other vices, was brought by degrees to a sense of his danger through frequent interviews with the Chaplain. After a while he became an occasional, and later still a regular attendant at the services in the chapel. All his evil habits were relinquished as the power of the Gospel gained upon him. Presently he was struck with a mortal disease; and the sincerity of his repentance was evinced in the unfailing patience with which he bore a long illness, which, though painful to a high degree, did not prostrate him till a short time before his death.

The clergyman, in his constant visits at the cottage, perceived a steady growth in grace in the sick man, and an awakening faith in his sorrowing wife. A few days before his decease, the man by his own request was made a partaker of the Holy Com-

munion. Just before his end he spake of his pastor in words of earnest gratitude. "Oh! that I could see him once more," he said; "it would make him happy if only he knew the good that he has done for my soul."

The heart of the poor widow became more and more alive to the blessings of religion. At the next opportunity the aged woman, regardless of the sneers which were likely to meet her on all sides, presented herself as a candidate for confirmation; and ever since that time she has been a frequent communicant.

Other cases might be mentioned, cases in which the young and robust have been won by the influence of the Church's teaching, but want of space forbids.

There is one feature of the Mission which has not been touched upon, viz. the work done on the river. There are about a dozen coal-hulks stationed off Gravesend. These are visited from time to time by the Chaplain or one of the Parochial Clergy, and supplied with tracts. Services have also occasionally been held on board.

Emigrant and other vessels leaving the port are frequently visited; tracts and small books given to the passengers and crew, Bibles and Prayer Books sold; and, where permission can be procured from the captain, a farewell service is generally held in the ship.

Frequently it is with difficulty that the clergyman can clear a space on the deck for these occasions. Of the hundreds of emigrants on board, numbers are seated in groups playing cards or otherwise amusing themselves; and it is only by means of a kind and judicious word that he can induce them to suspend their games and join in the prayers. But it sometimes happens that those who at first make a joke of the matter, are so touched by the solemnity of the short service, that we may well hope it leaves a lasting impression on their minds, and gives a hallowing tone to their after lives. The comfort derived by many an emigrant from these parting ministrations of an English clergyman has been fully testified to by the oft-repeated wish that he could accompany them on their voyage.

Surely though the result of these labours is unseen, we cannot doubt that God's blessing rests upon them; and who shall say

that the seed thus scattered will not yield its fruit in many distant lands?

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, this or that, or whether they both shall be alike good."—Eccl. xi. 6[1].

It has lately been resolved to make St. Andrew the patron saint of the Mission; and on the 30th of November last a Dedication Festival was held in the little chapel, which was tastefully decorated with flowers and evergreens, the cross of St. Andrew being made a prominent device. At 8.30 A.M., the Holy Eucharist was celebrated, and at 6.30 P.M. there was full Service. The staff of Clergy from Trinity Church, Milton, with the Chaplain, were present in surplices. In the evening there was a crowded congregation: every available space was filled with seats, and yet numbers who flocked to the door were unable to enter for want of room. The collections made during the day were devoted to the Mission.

After service, the Clergy and some others adjourned to the large School-room, which was adorned with flowers and banners. There a substantial tea was served to upwards of forty scholars and the eight choir-boys. After this, short readings were kindly given by two gentlemen; and thus the day passed off pleasantly and happily, we believe, to all.

Before concluding this paper we may remark that, notwithstanding the enlargement of the chapel, it is now again wholly inadequate to the wants of the people. On Sunday evenings during the winter it is literally crowded. The weekly offertory devoted to the support of the Mission is heartily responded to by the congregation, many of whom also drop their voluntary offerings in the evening into the box which hangs on the entrance door. Evidently they are not insensible to the excellence of the work they are thus advancing. We should add that, at the time of the great calamity at Sheffield, the circumstance was related to the congregation from the pulpit (on Palm Sunday), and a suggestion made that here was an opportunity opened for them to do a Lenten work of mercy. Many little contributions

[1] A grant of £20 has been made by the Society for Propagating the Gospel in Foreign Parts towards the visitation of Emigrant Ships.

were brought to the Chaplain during the week, spared from the scanty earnings of those poor people; for they *are* (perhaps without exception) very poor. Oh! do not these unlearned (and, shall we say benighted?) creatures set a bright example to us?

In conclusion, funds are urgently needed to carry on the undertaking which, as we have seen, has been hopefully begun. And, now that a desire to learn Christ has been raised up among this almost heathen population, shall we leave their hunger and thirst unsatisfied? Surely not.

We would rather hope that the foregoing sketch will prove a sufficiently strong appeal to the sympathies of all good Christian readers, and that they will resolve to come forward, *though it be with an effort*, and do something.

So, by his sympathy, his prayers, and his alms, each may become a sharer in the great work of St. Andrew's Mission [2].

"Blessed are ye that sow beside all waters."—Isaiah xxxii. 20.

E. L.

Brickwork in the Middle Ages.

Chapter VI.

THE mediæval brick architecture of Spain was not less interesting or valuable in an artistic point of view than that of France, the Low Countries, Germany, or Italy, but it was very different from all of them in its general character as well as in its detail, and hence it well deserves study and attention at our hands. It is true that this difference is in the main attributable to the fact that most of the Spanish brickwork was either executed by Moorish architects, or by men who worked closely and slavishly according to their traditions. Nor was this to be at all wondered at. During the long period from circa A.D. 1150 to circa A.D. 1492, in which most of the best Gothic work in other parts of Europe was being executed, the Spaniards were engaged in a persevering and finally successful attempt to drive

[2] See page 3 of the Advertisements.

the Moors from the once Christian land, which they had so nearly overrun and held with so firm a grip. And—whether from motives of policy of the most advanced kind, or from the very necessity of the case, it is hard to say—they not unfrequently consented to allow the defeated Moors to remain in the cities they had inhabited, after they had again fallen under the sway of the Christian kings. Ordinarily a race conquered in this way, and allowed to remain after this sort on their former possessions, may be expected to exercise but scant influence over the arts or the polity of the men who have been victorious over them; but, in Spain, this was far from being the case. The Moors were noted for their skill in art and science. They were advanced students of geometry and mathematics, and remarkable for the ability with which they adapted their mechanical knowledge to works of irrigation, drainage, and the like; works always valuable, but in a country like Spain almost invaluable. The Spaniards never showed any kind of aptitude for this kind of art. To the present day indeed it would be almost possible for a casual traveller to detect the old dominion of the Moors, by the existence of the systems of irrigation and culture which they introduced, and to draw a distinct and hard line between the barren lands occupied by the Christians, and the fertilized valleys and plains redeemed by their antagonists. Sad as it is to see this, we may well allow that when the Christian Spaniards had to turn back the tide of Moorish conquest, it was enough if they did this, and no small glory to them that they never allowed themselves time or leisure for the study of those arts which elsewhere flourished, even amid the common warfare of the day, with so much vigour. The wars between the Moor and the Christian were no common wars; and no Christian at the present day, who remembers how recent the triumphs of the Mahommedan are in Constantinople and the East, and how much more than mere acquiescence has been shown in them by the so-called Christian governments of the present times, can reflect without blushing on the different spirit which the Spaniards in the twelfth, thirteenth, and fourteenth centuries showed: and, feeling this, it is impossible to blame them if they have left a glorious record of war, and strife, steady endurance, and final conquest, instead of a uniform and progressive

development of the art with which in these papers we are chiefly concerned.

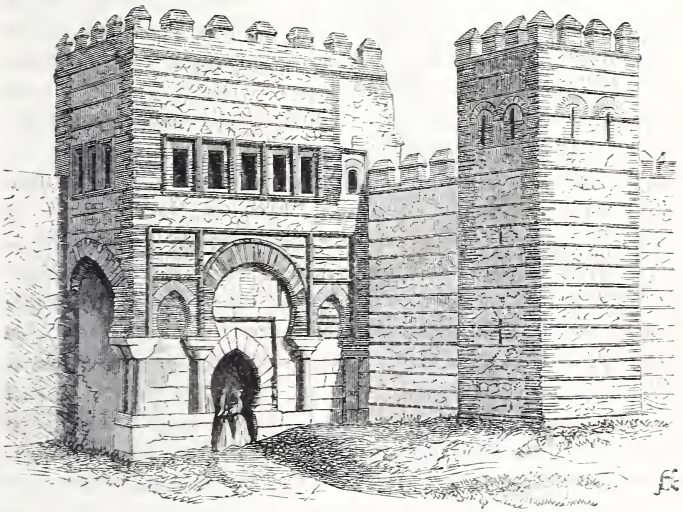
So much by way of preface only to this chapter of our subject. Let us now examine some of the examples of Spanish brickwork, in order that we may realize how completely they bear out what I have just said. The Spaniards down to the time of the establishment of the Inquisition appear to have behaved with singular liberality to their Moorish subjects. The Inquisition, indeed, was rather levelled at Jews than at Moors, but before its establishment it is clear that Moorish workmen inhabited the towns which were regained by the Christians, and pursued in them the callings in which they were so proficient, the Spaniards so backward.

This is seen, better perhaps than any where, in the old metropolis of the Spanish Church—Toledo, where almost all the houses were planned and built by Moorish artists and workmen, though the Cathedral at the same time was erected—out of deference no doubt to the foreign clergy, who were then so numerous in the country—in the newest and noblest form of French Gothic. It is to be noticed also that the Jews, who before the time of Ferdinand and Isabella had come to be most important both in numbers and in wealth, seem always to have employed Moorish workmen for their buildings, and appear to have existed in great numbers in precisely the districts—as e. g. Zaragoza and Calatayud—in which, owing to the nature of the soil and lack of stone for building, the finest examples of Spanish brickwork are to be seen.

The history of brickwork in Spain is therefore, to a great extent, a history of Moorish art, or at least of that variety of it, which, being in part Moorish, but in part affected by the Christian works which were in progress at the same time, is usually called Moresque; and it is to be observed that, whereas the stone buildings which we find in Spain were usually built by Christian architects imported from, or who had studied in foreign lands, the brick buildings are all but invariably designed and executed by the Moors, and Moors only.

It will now be best, perhaps, to describe in detail a few of the existing examples which illustrate the statements which I have here made, and to take first of all some of those which abound in

that most interesting city, Toledo, where not only in some of the churches, but equally in the houses, the gateways, the mosques, and the synagogues, of the mediæval period, brick was so largely used. The earliest example here is probably the Puerta de Visagra. This is a gate in the outer line of walls which protects the city on the land side, and which is said to have been built between A.D. 1108 and A.D. 1126 (the Christians under Alonso VI.



Puerta de Visagra, Toledo.

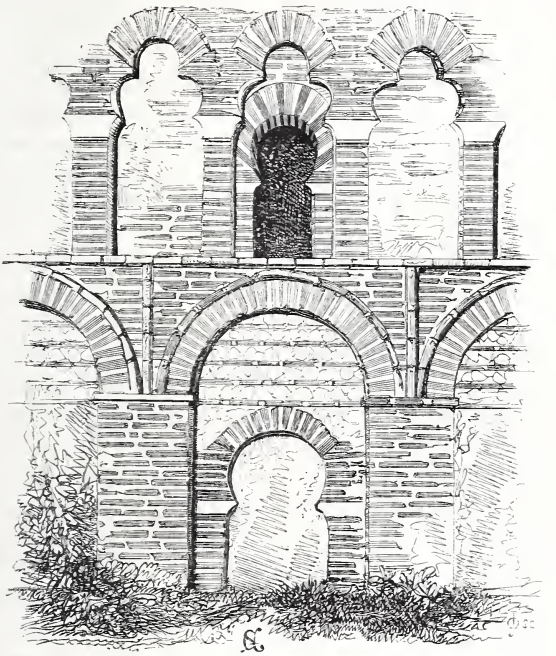
having recovered the city in A.D. 1085). Here we have brick and stone used together. The arches are generally horseshoe in outline, their voussoirs increasing in depth to the centre, and all of them enclosed within double lines of projecting bricks. The quoins are every where of brick irregularly bonded into the walls, which are built of rough and irregular stonework, divided at intervals of about two or three feet by horizontal lines or bonding courses of brick. The fact mainly to be noticed here is, that without the use of a single moulded brick in the whole work, a very considerable degree of richness of effect is produced, and in short at least as much enrichment as is ever desirable. This is partly no doubt the consequence of the roughness of texture exhibited every where in the work, to which old

work so often owes so much, and which appears to be so disliked in the nineteenth century. Not very far from this gateway, is the far finer Puerta del Sol[1]. Here stone is the material mainly used, but brick is introduced, not only for bonding courses in the rough stone wall, but also for the intersecting arches of the arcades, which enrich the whole composition of the upper part. These arcades are, in fact, all formed by the intersections of semicircular arches, executed generally with brick headers projecting from the face of the wall, and, where cusps are required, by bricks cut to the shape of the foliations. The battlements of the walls and gateways are finished in a very characteristic mode with plain crenellations, and battlements finished with a coping weathered on all sides to a point. The Puerta del Sol dates probably from the early part of the thirteenth century.

There is no building in Toledo which affords a better illustration of this early kind of brickwork than the Mosque, which, on the entry of Alonso VI. into Toledo on May 25, A.D. 1085, was at once seized by him and converted into a church (and now called "Cristo de la Luz") by the rough and ready mode of forthwith ordering Mass to be said. The whole design of this little building is of most surpassing interest, but it is to a portion only of its external wall that I wish now to direct my reader's attention. Here we see the salient peculiarities of the Moorish brickwork as well exhibited as in any work that I know, and it is quite worthy of record that these peculiarities were persevered in for two or three hundred years with but little change or variation. The details of the jointing of the brickwork, of the formation of the arches and strings, and above all of the cuspings, are the points in which this work differs from brickwork in other parts of Europe, and the differences are so singular and marked as to make it quite necessary to engrave this typal example. It will be seen that no moulded bricks are used (this indeed, I may at once say, is one of the features of most Spanish brickwork); that the string courses are formed with plain

[1] An illustration of this is engraved at page 230 of my work on "Gothic Architecture in Spain," to which I must refer my readers for this and other details of the subject.

bricks slightly projecting from the face of the wall, and that the arches and cusps are formed partly with arcuated bricks, and



Side Wall, Cristo de la Luz, Toledo.

partly with bricks laid horizontally, and cut at their edges to the required curved outline. This last peculiarity is confined, I believe, to Moorish work. It arose naturally out of the attempts to construct horseshoe arches (in which the continuation of the arch below the proper springing line could never be constructed on the principle of the arch), and is seen not only in their early works, but more or less in all Moorish works, of whatever age, that I have seen. The windows set within the upper arcade have their arches formed with bricks, which are alternately red and green in colour, and the plain walling within the lower arches is built with stones between bonding courses of brick.

Very similar to this example in its detail is the much larger building, the apse of the old church, called "Cristo de la Vega,"

just outside the city walls. Here there are three tiers of brick arcading round the apse, with cusping formed in the same way as in the "Cristo de la Luz" Mosque. The examples of this kind of work are numerous throughout the city, and few are more effective than the Moresque steeples, of which several still remain. Two of these—San Roman and Santa Maddalena—are illustrated in "Gothic Architecture in Spain." They are singularly graceful and effective, though at the same time of a rude simplicity of detail, very unlike what we are usually satisfied with. Their good effect is owing, mainly, to the cusped arcaded panels with which their several stages are adorned, to the dark spots of shade given by the open putlog or scaffold holes, and to the rough picturesque character of the brickwork itself. Some shafts which support their arcades are red, and I believe made of earthenware, whilst the church of San Tomás, which has a very similar steeple, has also earthenware shafts alternately green and yellow in colour and glazed. Another important example is the great Synagogue, built in A.D. 1357, and now called the Church "del Transito" (and sometimes San Benito). Here all the light is admitted by a sort of clerestory, consisting of a series of square sunk panels, which are alternately plain and pierced with a trefoil-headed window. The whole clerestory is of brick, save two courses of rough stones, enclosed within lines of brick, which occur above and below the windows, and which could hardly have been introduced here for any purpose save the variation of colour which they afford. The bricks here are eleven inches long, seven and three-quarter inches wide, and an inch and a half thick, and the mortar joint is usually as much as an inch and a quarter thick. This was the usual size of the bricks in this country.

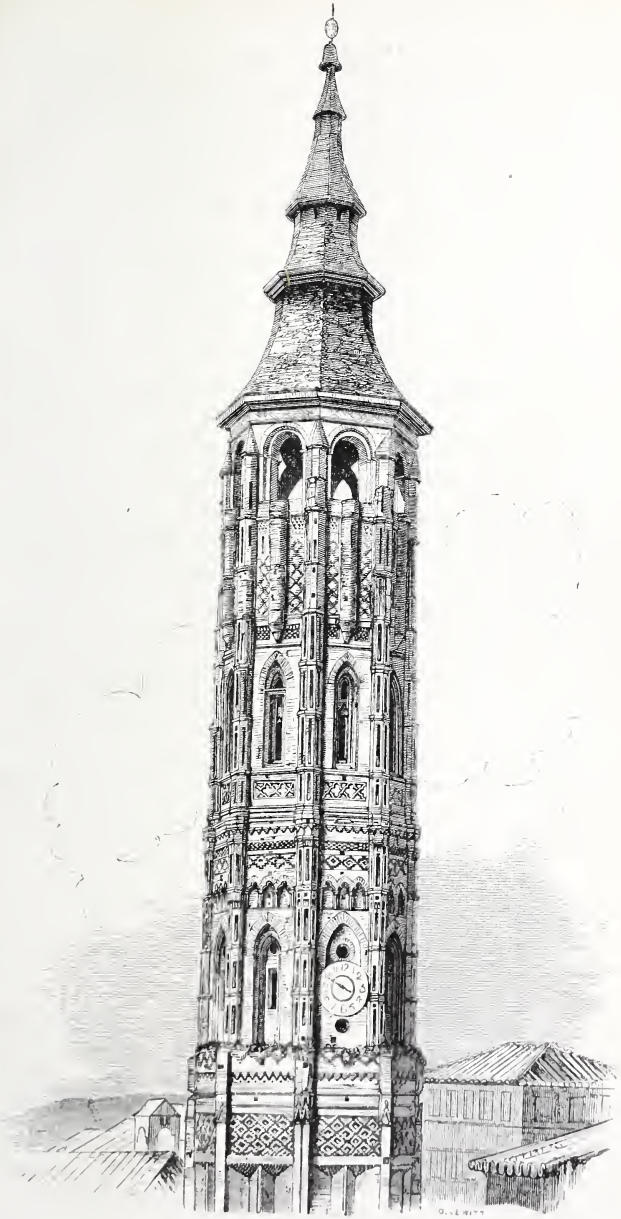
I might easily multiply examples of brickwork in Toledo, but this would be unnecessary, as they all illustrate the same general principles, and have been already described by me elsewhere. Let us look therefore at some examples in other Spanish towns. A fine Moorish pointed arch, facing a gateway close to the church of La Maddalena at Valladolid, is built of bricks of the same dimensions as those used at Toledo, and here they are used for a very graceful pointed

horseshoe arch, in which much delicate sense of beauty of line and curve is evidenced by the subtle way in which the depth of the arch is increased as it nears the apex. A Christian work of probably the same date as this archway at Valladolid, is to be seen in the enormous castle "de la Mota," which still towers grandly over the decaying old town of Medina del Campo. Here the bricks are one foot long, eight inches wide, and an inch and three-eighths in thickness, and the mortar joints vary from an inch and five-eighths to an inch and three-quarters. The archways are pointed and have very deep voussoirs, a doorway only 5 ft. 3 in. wide in the clear having, for instance, an arch no less than 2 ft. 6 in. deep on the face. This feature gives great appearance of strength, and I found myself as much struck by the character of this archway, constructed with plain rough bricks without a single moulding or champfer, as I have been by the most elaborate works in moulded brick; so great is the influence exercised on the mind by the sight of any thing which is obviously of the highest degree of strength and solidity, and entirely fitted for the character of the work it has to do. At Segovia—not very far off—we see another use of brickwork, in the Alcazar and some houses, where it is built only to be plastered over, but the stuccoing is quite unlike ours, and is well and tastefully adorned with geometrical diapers, arranged regularly over the whole surface of the wall.

Making our way from this district towards another great brick district, that of Zaragoza, we shall pass several towns which have examples quite worthy of notice. At Guadalajara, for instance, the apse of the church called "la Antigua" has some very singular combinations of rough stonework with bricks, the windows being formed with the usual many-cusped heads, and panels of rough stonework being introduced between the windows, evidently for the sake of the value which the variety in colour and texture was supposed to give to the work. I must say that I could not see that the result was good. It seemed unnatural to use these round boulders, or pieces of stone of irregular outline roughly fitted together, in the midst of work so regular in its lines as brickwork must always of necessity be. Though at the same time the

way in which the multifoil cusping of the arch was contrived by the use of none but plain bricks cut at the ends is very much to be praised. Here all the bricks radiate from the centre, and the bricks are of great length. Panels of wrought stone incised with a Cross Pattée in a circle are introduced between the windows. In the same town the church of San Miguel has some very elaborate brickwork of the sixteenth century, which, as might be expected, is more than half Renaissance in its design. Here there are projecting cornices of brick with boldly moulded brick corbels, the spaces between which are filled with crosses made in tiles. The bricks in part of the face of the walls are set herring-bone fashion, and in part in squares jointed alternately horizontally, and vertically. Another church, Santa Maria, has a brick pointed-horseshoe western door arch, in which much effect is produced by the device of leaving every third brick in the outer rim of the arch projecting from the face of the work, and united by a projecting band round the outer rim of the arch: the effect is of course somewhat that of "Rustic" work, but deserves notice as an extremely simple mode of getting some degree of effect and light and shade without expense either in building, or in the moulding of bricks. At Alcalá de Henares the Episcopal Palace is partly of brick, but here stone is used for the ornamental portions, and brick only for the general face of the walls. And the fine Cimborio of the Church of San Ildefonso in the same city is similarly built of brick with window traceries of stone.

Calatayud, between Alcalá and Zaragoza, is also remarkable for its brickwork, and still shows the Moors' quarter, in which long after the Christian conquest they lived under Spanish protection. Their work here appears to be very similar to that which remains in the much more important city of Zaragoza, about the contents of which I must say somewhat before concluding this chapter. Here the most important work in brick is unquestionably the vast octagonal tower called the Torre Nueva, in one of the Plazas. This is a civil, and not an ecclesiastical erection, I believe; and well deserves illustration. Like almost all the Aragonese and Catalonian steeples, this is octagonal in plan, and like to many of the Italian brick campaniles, it has fallen very much out of the perpendicular. Of late



Torre Nueva, Zaragoza.

years it has been propped up by an enormous mass of brickwork on one side of the base, and this has so much spoilt its effect, that I confine my illustration to the upper portion only. The planning of the various stages of this steeple is very ingenious: the general outline is octagonal, but the face of the sides is in some cases sunk, or set back at an angle to the general face of the work, and at the angles of the upper part corbelled out, so as to form octagonal angle turrets. In addition to the play of light and shade aimed at in this way, the whole face of the work is covered with arcades and diapers, formed by recessing the panels about an inch and a half back from the face of the bricks which form the dividing lines between them; semicircular bricks are also used with good effect for corbellings, being arranged one over the other like so many small cheeses. Undoubtedly the kind of ornamentation here adopted is one which seems to be specially suited for brickwork, being done with very little trouble or cost; it has, however, a rough character, which harmonizes with the rough brickwork of which all the buildings are constructed, but which would not do so well with that smooth work which we seem invariably to prefer at the present day. Sometimes, however, this panelling of the brickwork is managed with marvellous elaboration of detail, and with really very striking effect; and of this no better example can be seen than the face of the wall of the eastern face of the Cathedral Church. Here there is a plain unbroken face of wall sixty or seventy feet in length, of great height, and pierced with pointed windows at two levels. The wall, for about eight feet in height from the ground, is perfectly plain: above this it is covered with elaborate arrangements of patterns enclosed within horizontal lines of brickwork. These patterns generally have their leading lines formed by single lines of bricks, and consist every where of those elaborate star-shaped panels which were always so favourite with the Moorish artists and workmen. The ground of the panels is every where sunk about an inch and a half, and then generally filled with glazed tiles of various colours and size, and about five-eighths of an inch thick. Sometimes, however, the grounds of the panels are of plaster, in which are set a few single tiles or small patterns of tiles, and also some

circular tiles, with a concave sinking in the centre of each. The openings for the windows have a very elaborate veneering of patterns arranged in continuous consecutive lines round the jamb and arch, but they have unfortunately lost their traceries, which I fancy must have been of stone. The bricks used in this work are thirteen inches long by six and three-quarters broad, and an inch and three-quarters thick, and the mortar joint is about half an inch thick. Their colour is so much obscured by dirt and age, that it is difficult to say exactly what it is, but I believe that both buff and pale red bricks are used. The tiles inlaid in the panels are of the peculiarly fine colour generally seen in Moorish work: they are blue, green, and white, and all are glazed. The blue is very deep and dark, the green light and bright; and both are varied a good deal in their colour, in the way commonly seen in old Moorish work. Nothing can well exceed the elaborate skill with which this work has been done, or the pains and care with which the complicated inlaid patterns have been arranged; and I have seldom seen work which appeared to me to be more distinctly suggestive as to new directions for the development of ceramic art, in the decoration of some of the walls in our large cities. The scale of the whole is, as I have said, large, otherwise I should have endeavoured to engrave my drawings of this remarkable work; but this is impossible in this publication, except on such a scale as would make it unintelligible. Its date I believe to be about the middle of the fourteenth century.

I shall exceed my limits if I mention all the examples of brickwork to be seen in this district, and shall conclude these notes, therefore, with a few words upon the very remarkable specimens still to be seen in that out-of-the-way old cathedral town, Tarazona. Here the most important works are the cimborio, or lantern, of the Cathedral, the steeples of the Cathedral and of La Maddalena, the cloister of the Cathedral, and the belfry of San Miguel. I have described all these elsewhere[2], and need not say very much about them there-

[2] See Chapter XVIII. of "Gothic Architecture in Spain," in which there are illustrations of the Steeple of La Maddalena, and the Cloister of the Cathedral.

fore in this place. The cimborio of the Cathedral is octagonal in plan, the angles of the octagon being counterchanged in the various stages, angle-pinnacles and turrets being picturesquely contrived, and the whole being largely inlaid with green, blue, and white glazed tiles. The whole design sins against almost every canon of taste in art, and must in truth be regarded as one of those eccentric conceptions by which the sixteenth century architects so often paved the way for their Renaissance followers. The steeple of La Maddalena is a very superior work; it is square in plan, very lofty, and having a slightly tapering or battering basement, and, standing finely on the edge of a cliff, has a singularly graceful and imposing air. The whole of the decoration here is formed in the mode already described, by sinking the panels of the brick arcading, &c., with which the surface is diapered.

This notice of brickwork in Spain, short as it is, is sufficient at any rate to show that that country has its own style, and that this is for many reasons deserving of our study. I hold that it would be most insane to attempt to import from Spain any thing so foreign to our national art as are the details of this Moorish or Moresque art. But it is by no means a mad thing to ask for some attention to the simple means by which the Moorish artists obtained their effects, or to advise English architects to reproduce the easily contrived arcading and panelling of their walls, and (if they wish for ceramic decoration) the beautiful tints which were obtained for the tiles which they used for inlaying. In Spain, too, we may learn the same lesson that is taught by ancient brickwork every where else, viz. that with the simplest, rudest means, the very best effect may be obtained, and that good work does not necessarily mean elaborate work. Indeed the nineteenth century architects who can build steeples more effective than those of Toledo, with no greater expenditure of money, will not have laboured in vain; and till some of us can perform this feat, it will never be waste of time to study the mode in which these old architects wrought.

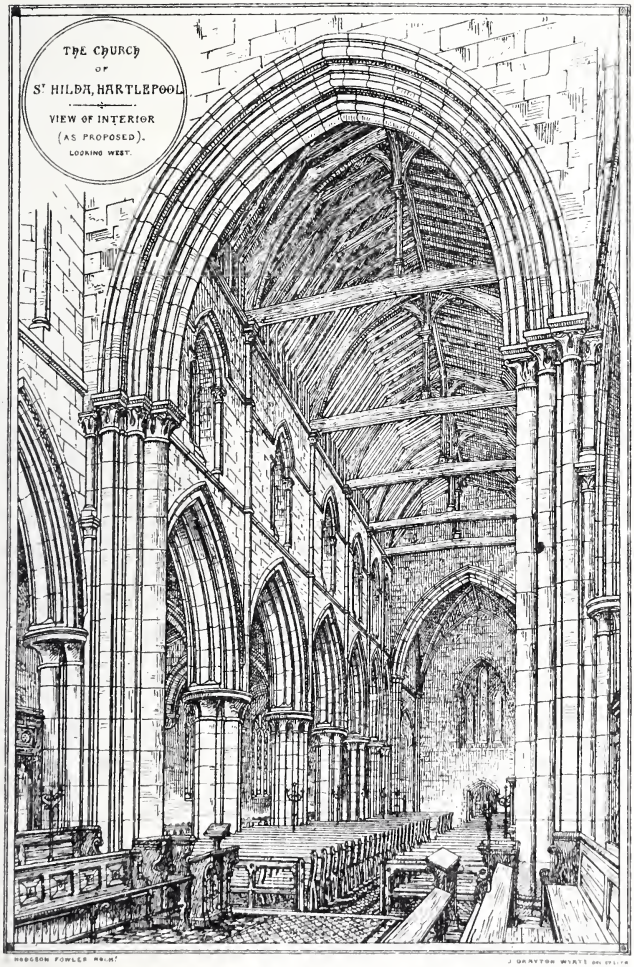
G. E. S.

Church of St. Hilda, Hartlepool.

THE Church of St. Hilda at Hartlepool, of which we give an illustration, is one of the finest buildings of the 12th century remaining in the County of Durham. Erected principally during the episcopate of, and probably by, the celebrated Bishop Pudsey, this church stands pre-eminently forth amongst the numerous buildings erected in the county during his lifetime.

The church at present consists of a western tower, nave, and aisles of six bays, with south porch, and chancel, and aisles of one bay and a half, the only remaining portion of the original grand chancel, which was destroyed in 1724, and is recorded to have been nearly as long as the nave.

Of the early ecclesiastical history of Hartlepool there is but little known, and though the town has long been considered an important sea-port, yet the church has only been a chapelry of the mother church of Hart, a small Norman church about three miles north-west of Hartlepool. Its size and grandeur, however, may be accounted for from Hartlepool having been an early monastic settlement, and the following extract from a paper read before the Durham and Northumberland Archæological Society at their meeting at Hartlepool last May, tells all that is known of its early ecclesiastical history. "The position and history of Hartlepool gave it a very early importance ecclesiastically. About 650, Hein, the first Northumbrian nun, who had not long before (non multo ante) founded the monastery called *Heruten*, i. e. *Insula Cervi*, retired, and left its care to St. Hilda, who henceforth became the patron saint of Hartlepool. The monastery in 655 witnessed the consecration of Oswy's infant daughter Aelflida as a nun, pursuant to his vow before his victory over the Mercian monarch Penda. In 657 St. Hilda returned to Whitby, and the Aberdeen Breviary states that St. Beyn returned to Hartlepool. When St. Hilda died, in 680, Bede, in recording that event, mentions a certain nun in the monastery of Hackness, called Beyn, who had been dedicated for thirty years or more, and it has been considered that the discrepancy was



HODGSON FOWLER Arch.ts

J. GRAYTON WYATT del. 1911-12

occasioned by Bede deriving his information on one point from Hartlepool, where she was called Hein, and on the other from Hackness, where she might be called Beyn." . . . . "Matthew of Westminster records that in 800 'the Churches of Herteness and Tinemuth were spoiled by the Danes,' and in 867 the Durham churches and monasteries were destroyed far and wide. The very site of that at Hartlepool was only indicated, in our times, by Nunnery Close, the name in the corporation books of a field north-east of the present church-yard, and in which a comparatively modern edifice, called the Friarage, stands."

The church was afterwards given to the Black Friars, and it is probably to their exertions that we owe the present magnificent church.

We will now give a short description of the church as it is at present. The nave, aisles, and chancel, are of the same date, *circa* 1185, while the tower is some forty years later. The nave, of six bays, is remarkable for its massiveness, and the character and boldness of its design and details. The south door is a rich Norman work, and is the only remaining part of the earlier church. The aisles are remarkable for the stone arches crossing from corbels in the side walls, to the capitals of the nave piers; an arrangement unique, we believe, in the county, though the church of St. Cuthbert at Darlington shows that it once possessed them. The aisle windows were inserted in the 15th century, but are now entirely devoid of all tracery and mullions, being filled with square wooden frames. The roofs are exceedingly bad, and were put on about 1724, when permission was obtained to take down the old roofs, and rebuild the wall of the north aisle, a proceeding which was luckily confined to removing the buttresses and refacing the wall, but which left the arches before mentioned, with only the loss of their labels. The chancel arch, as will be seen from the engraving, is exceedingly fine, and formerly opened into a chancel of equal grandeur to the nave, but this being much decayed, was taken down, and a wall, with a hideous round-headed window, built across in the second bay from the west.

The whole of the church is now in a wretched condition,

full of high pews facing north, south, east, and west, to a common centre in the middle of the nave, and with a western gallery extending two bays into the nave, and rendering the part under it perfectly useless.

The western tower is a fine example of the Early English style, and is very remarkable for its enormous flying buttresses, and the buildings they enclose. The tower, which leans considerably to the north-east, and is crooked and bulging in all directions, seems to have given way while building, and the buttresses before mentioned seem to have been added before the tower was finished. Between these buttresses on the north and south sides, are chambers, each opening into the basement of the tower by small doorways, but which appear originally to have been intended to open to the tower as transepts, as the large arches for the purpose still exist, though built up. The west face has also undergone many changes, but from the ruins remaining, there seems to have been a western porch of two stories.

It has been felt for some time that the state of the church was most unseemly, and in the spring of last year a Committee was appointed to raise funds for its restoration, and they have up to the present time [1] received promises of £1,800; but as all the local resources are now exhausted, appeal is being made to Churchmen throughout the kingdom to assist them in restoring this noble church to something of its former beauty, and to render it more fitting for His worship, whose Temple it is.

The works now contemplated are, the clearing away of the present pews and galleries, and re-paving and re-seating the whole church, re-roofing the nave and aisles, restoring the aisle windows and buttresses, restoring the tower, and opening out of the great western arch. The cost of these works will be at least £3,500, and plans for them have been prepared by Mr. C. Hodgson Fowler, architect to the Dean and Chapter of Durham, and it is hoped that the works may be commenced early in the spring.

The restoration of the once noble chancel is not included

[1] See page 3 of Advertisements.

in the above estimate of cost, but the Committee are most anxious that it should be carried on as part of the same work.

C. H. F.

Church Extension in Leeds.

AMONGST the many encouraging signs of the increasing interest in Church work, which we believe is being felt throughout the length and breadth of the land, none perhaps is more cheering to the hearts of true Churchmen than the effort for Church Extension which has lately been exhibited at Leeds. It may interest our readers, and stimulate them to increased exertions in their own locality, if we very briefly give an account of the progress and operations of the movement to which we refer.

Leeds is one of the many places in the North of England in which the population has rapidly outgrown the means of Grace provided by the Church for her members, the number of inhabitants according to the Census of 1861 being 207,165, showing an *average annual increase* during the past ten years of at least 3,500 souls, for whom the Church of England had provided in 1861 only thirty-six churches, exclusive of the chapels belonging to the Workhouse and the Borough Gaol.

It is true that much had been done towards remedying the spiritual wants of the Borough during the past quarter of a century, within which period twenty churches, twenty-one parsonage-houses, and thirty large schools were erected, but still the very large increase of the Borough at the present time imperatively demanded some strenuous effort to provide the inhabitants with the ordinances and privileges of the Church.

Accordingly in the year 1862 a Committee of Clergymen within the Rural Deanery of Leeds were appointed to consider and report upon the important question of further Church provision for the vastly increasing population of the Borough;

upon the presentation of their report to the whole body of Clergy, it was deemed of such consequence as to make it desirable to have it considered in the presence of the Bishop of the Diocese, in order that the best practical measure for carrying it out might be decided upon.

The Bishop accordingly attended a meeting of the Clergy, the result of which was the publication by his Lordship of a Pastoral Letter to the wealthy and influential lay members of the Church in Leeds and the neighbourhood.

The subject being thus authoritatively put before the members of the Church was taken up with great cordiality: upwards of £54,000 was promised, and the "Leeds Church Extension Society" was formally constituted in December 1864.

Its objects as defined in its rules are :—

1. The increase of the income of existing small incumbencies.
2. The sub-division of populous districts, and the establishment of additional Incumbents to take charge of new districts.
3. The erection gradually of additional churches.

The business of the Society is managed by a Board consisting of sixteen members, twelve of whom must be Laymen, four Clergymen; this Board considers all applications for the Society's aid, conducts all negotiations for carrying out its objects, and decides upon the appropriation of its funds, for which purposes it meets at least quarterly, and at such other times as may be necessary.

Grants to the amount of £20,570 have been already made, (1) towards raising the incomes of all the Incumbents in this Borough to £200 *for the year* 1865; (2) towards enabling certain of the Incumbents to offer £1,000 each to the Ecclesiastical Commissioners towards the perpetual augmentation of their Benefices; (3) and towards the erection of Six additional Churches in various parts of the Borough; one of these churches is already consecrated, and it is hoped that considerable progress will have been made in the erection of the other churches in the course of the present year.

J. A.

New Churches, and Churches Restored or Enlarged.

England.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

St. John's, Boreham.—Dioc., Salisbury. Archt., Mr. G. E. Street. Style, Early English. Plan: nave, N. aisle, chancel, organ-chamber, and bell-turret. Accom., 350; all free. Cost, £2,700. Consecrated Sept. 21, 1865.

St. Anne's, Burntwood.—Dioc., Lichfield. Archt., Mr. E. Adams. Sittings all free. Cost, £3,000.

* *St. Stephen's, Crossley.*—Dioc., Ripon. Archt., Mr. W. H. Crossland. Style, Early English. Plan: nave, N. and S. aisles, apsidal chancel, and organ-chamber. Accom., 670. Cost, £9,000. Grant, £200. Consecrated Oct. 30, 1865.

* *Eype.*—Dioc., Salisbury. Archt., Mr. T. Bury. Style, Decorated. Plan: nave, N. and S. transepts, N. and S. aisles, chancel, and bell-turret. Grant, £200.

St. Mark's, Fridaybridge.—Dioc., Ely. Plan: nave, N. and S. transepts, and chancel.

* *St. John's, Lawley.*—Archt., Mr. J. Ladds. Style, Early English. Accom., 302, all free. Grant, £100.

St. Simon's, Leeds.—Dioc., Ripon. Consecrated Nov. 14, 1865.

St. Silas, Liverpool.—Dioc., Chester. Style, Decorated. Plan: nave, N. and S. transepts, chancel, tower, and spire. Accom., 1,050. Free seats, 450. Consecrated Oct. 1, 1865.

St. Andrew's, Camberwell, London.—Dioc., Winchester. Archt., Mr. E. B. Keeling. Accom., 900. Cost, £6,050. Consecrated Oct. 23, 1865.

* *St. Michael's, Shoreditch, London.*—Dioc., London. Archt., Mr. J. Brook. Style, Early English. Plan: nave, N. and S. aisles, chancel, and S. transept. Accom., 1,000, all free. Cost, £7,500. Grant, £400.

St. John's, Waterloo Road, London.—Dioc., London. Consecrated Nov. 7, 1865.

* *All Saints', Pidley.*—Dioc., Ely. Archt., Mr. W. M. Fawcett. Plan: nave and chancel, tower and spire. Grant, £50. Cost, £1,050. Consecrated Oct. 10, 1865.

* *All Saints', Reading.*—Dioc., Oxford. Archt., Mr. J. P. St. Aubyn. Style, Early Decorated. Plan: nave, N. and S. transepts, S. aisle, chancel, and tower. Cost, £9,000. Grant, £350.

St. James', Ridgehill.—Dioc., Bath and Wells. Style, Early English. Consecrated Oct. 18, 1865.

St. John's, Waterloo.—Dioc., Chester. Archt., Mr. Calshaw. Accom., 600. Free seats, 200.

CHURCHES RESTORED OR ENLARGED.

Banbury.—Dioc., Oxford. Archt., Mr. Blomfield. Decorated and rearranged internally.

All Saints', Bishop's Burton.—Dioc., York. Archt., Mr. Pearson. New chancel and vestry, and general restoration. Cost, £3,000. Reopened Oct. 30, 1865.

* *Bowes.*—Dioc., York. Archts., Messrs. Hay. Restored and reseated. Grant, £10.

Bramford.—Dioc., Norwich. Archt., Mr. Christian. Repaired and decorated. Cost, £1,200.

Brigham.—Dioc., Carlisle. Archt., Mr. Butterfield. Restored and partly rebuilt. Cost, £1,800.

Broad-Somerford.—Dioc., Gloucester and Bristol. Archt., Mr. Hakewell. General restoration. Reopened Oct. 10, 1865.

Parish Church, Burton-on-Trent.—Dioc., Lichfield. Repaired and decorated.

Holy Trinity, Dovor.—Dioc., Canterbury. General renovation and rearrangement of the interior.

Eydon.—Dioc., Peterborough. Archt., Mr. R. C. Hussey. Reseated, repaired, and new south aisle. Reopened June 1, 1865.

* *St. Olave, Fritwell.*—Dioc., Oxford. Archt., Mr. G. E. Street. General restoration. Addl. accom., 130, all free. Cost, £1,800. Reopened June 5, 1865.

Fladbury.—Dioc., Worcester. Archt., Mr. Preedy. Chancel restored. Reopened May 17, 1865.

Great Saling.—Dioc., Rochester. Archt., Mr. R. J. Withers. Church generally repaired, restored, and decorated. Cost, £1,100.

Grittleton.—Dioc., Gloucester and Bristol. Archt., Mr. Blomfield. Partially restored at the cost of Sir J. Neeld, Bart.

Hartfield.—Dioc., Chichester. Archts., Messrs. Parsons and Sons. New roofs and general internal rearrangement. Cost, £760.

* *Horsham.*—Dioc., Chichester. Completely restored and decorated. Grant, £75. Reopened Nov. 14, 1865.

Christ Church, Westminster, London.—Dioc., London. Archt., Mr. Seddon. Richly decorated at the cost of the Rev. C. W. Page.

Little Bricknell.—Dioc., Oxford. Archt., Mr. E. Christian. Church generally restored and richly ornamented. Cost, £1,500.

Holy Trinity, Leeds.—Dioc., Ripon. Archt., Mr. Birchall. Repaired and restored. Reopened Oct. 22, 1865.

St. Peter's, Marland.—Dioc., Exeter. Archt., Mr. W. White. Entirely rebuilt, except the tower, at the sole cost of Mr. J. C. Moore Stevens. Reopened Sept. 21, 1865.

St. Augustine's, Northbourne.—Dioc., Canterbury. Archt., Mr. J. Bentley. Enlarged and ornamented.

St. Katherine's, Northampton. — Dioc., Peterborough. Archt., Mr. Ingman. Renovated and decorated throughout.

Norton-Fitzwarren.—Dioc., Bath and Wells. Archt., Mr. C. E. Giles. Restored throughout.

Ogbourne, St. George.—Dioc., Salisbury. Archt., Mr. Wyatt. Thoroughly restored and beautified. Cost, £1,300. Reopened June 21, 1865.

All Saints, Owston.—Dioc., York. Archt., Mr. Teale. Generally restored.

Pettistree.—Dioc., Norwich. Reseated and restored at the sole cost of a lady resident.

* *St. Andrew's, Ringstead.*—Dioc., Norwich. Archt., Mr. F. Preedy. New N. aisle and other improvements. Increased accom., 140. Grant, £120. Cost, £2,400. Reopened April 25, 1865.

* *Ticcall.*—Dioc., York. Archt., Mr. Pearson. Restored and repaired. Cost, £3,300. Grant, £25.

* *St. Michael's, Rowberrow.*—Dioc., Bath and Wells. Archt., Mr. Norton. Restored and partly rebuilt. Grant, £15.

* *Rowlestone.*—Dioc., Hereford. Archt., Mr. G. C. Haddon. General restoration. Cost, £400. Grant, £15.

Saint Helen's.—Dioc., Chester. Repaired and decorated.

Scruton.—Dioc., Ripon. New S. aisle and other repairs.

* *South Molton.*—Dioc., Exeter. Archt., Mr. C. E. Giles. Cost, £3,000. Reopened Oct. 26, 1865. Grant, £40.

Stainby.—Dioc., Lincoln. Archt., Mr. R. Coad. Entirely rebuilt. Cost, £5,000; entirely defrayed by the Rev. G. Osborne.

Immanuel, Streatham.—Dioc., Winchester. Archt., Mr. Ferrey. The church has been almost rebuilt and greatly enlarged. Accom., 1,200. Cost, £7,000. Reopened June 24, 1865.

Shipton Moyne.—Dioc., Gloucester and Bristol. Archt., Mr. T. H. Wyatt. Almost entirely rebuilt at the cost of the Right Hon. T. Sotheron Estcourt.

Stowmarket.—Dioc., Norwich. Archt., Mr. R. M. Phipson. General restoration. Cost, £2,000. Reopened Nov. 3, 1865.

* *Tenbury.*—Dioc., Worcester. Archt., Mr. Woodyer. Enlarged and restored. Cost, £3,000. Grant, £20.

Trusham.—Dioc., Exeter. Archt., Mr. J. W. Rowell. Thoroughly restored. Reopened Nov. 2, 1865.

Waters Upton.—Dioc., Lichfield. Archt., Mr. G. E. Street. Church entirely rebuilt. Accom., 150. Cost, £1,800.

St. Cross, Winchester.—Dioc., Winchester. Archt., Mr. Butterfield. Entirely restored and richly decorated. Reopened Oct. 19, 1865.

St. Peter's, Wolverhampton.—Dioc., Lichfield. Archt., Mr. Christian. Entire restoration. Cost, £12,000.

Wales.

NEW CHURCHES.

District Church, Llandyssel.—Dioc., St. Asaph. Archt., Mr. T. H. Wyatt. Style, Early English. Plan: nave, N. aisle, chancel, tower, and spire. Consecrated Oct. 17, 1865.

District Church, Penrhyn.—Dioc., Bangor. Style, Geometrical. Accom., 400.

CHURCHES RESTORED OR ENLARGED.

* *Llandinam.*—Dioc., Bangor. Archt., Mr. G. E. Street. Restored and partly rebuilt. Cost, £1,700. Grant, £25.

Neath.—Dioc., Llandaff. Restored and decorated.

A House of Mercy—of which Mr. Woodyer is the Architect—has been erected, at a cost of £5,000, at Horbury, in the Diocese of Ripon. It was dedicated Sept. 21, 1865.

A School Church has been erected at Charleywood, in the Diocese of Rochester. It will accommodate 120 persons.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on Nov. 20th and Dec. 18th, 1865, grants of money, amounting to £765 [1], were made in behalf of the following objects:—

Building new Churches at Blackmore End, in the Parish of Wethersfield, near Braintree; Charlton, St. Luke, near Woolwich; and Harston, in the Parish of St. Hilda, South Shields.

Rebuilding on new sites the Churches at Bowers Gifford, near Chelmsford; and Marston, near Huddersfield.

Enlarging, or otherwise increasing the accommodation in the Churches at Clavering, near Bishop Stortford; Colchester, St. Leonard; Crossens, near Southport, Lancashire; Great Clacton, near Colchester; Hornsea, near Hull; Little Ellingham, near Attleborough; Ruan, near Grampound, Cornwall; and Throwley, near Faversham.

The grants formerly made towards building the Churches at Consett, near Gateshead, and All Saints', Surrey Square; rebuilding the Church at Bowers Gifford; rearranging and restoring the Church at Emneth, near Wisbeach, were increased. A grant was also made from the School Church and Mission House Fund towards building a School Church at Denton, in the Parish of Newburn, Northumberland.

The Society likewise accepted the Trust of a Repair Fund for the Church of St. Titus, Liverpool.

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[1] The grants made at these Meetings, in consequence of the great exhaustion of the Society's funds, were not more than one-third in each case of what would formerly have been given. As regards the Special Fund also, several outstanding applications still remain, with but a balance of £10 on the part of the Committee to give them a favourable reply. Contributions, therefore, to the Society's funds are most urgently needed.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Oct.	10	Chiselhurst	*A*	£3	7 6
	13	Ashurst	*S*	4	6 0
	19	Speldhurst	*S*	3	12 6
	19	Langton Chapel	*S*	1	8 4
	27	Ripple	*S*	2	3 0

York.

Sept.	26	Kirby Knowle	*S*	0	10 9
Oct.	30	Malton	*A*	8	0 0
Nov.	22	Whitwood Mere	*O*	1	1 0
	28	Masborough	*S*	2	8 1

London.

Sept.	11	Hampton	*S*	9	3 8
Oct.	9	Wanstead	*S*	11	10 5
Nov.	6	Hackney	*A*	42	10 4
	15	Whitton	*S*	4	0 0
	21	Highgate, St. Michael's	*S*	24	4 0
	25	Vauxhall, St. Peter's ...	*S*	2	9 3
Dec.	1	Upper Clapton and Stamford Hill	*A*	25	0 0

Durham.

Oct.	18	Newburn	*O*	2	19 6
	19	Rennington and Rock	*O*	5	2 6
Nov.	21	Newburn (Spec. Fund)	*O*	1	8 0
	29	Whitworth	*S*	1	5 0

Winchester.

Sept.	11	Streatham, St. Leonard	*S*	21	10 7
	20	Fordingbridge	*S*	5	6 6
	20	Ringwood	*S*	5	10 0
Oct.	3	Woodlands, St. Paul's ..	*S*	3	10 4
	17	Emsworth	*S*	7	2 0
	17	Warblington	*S*	4	0 9
	19	Colmer	*O*	0	18 2
	19	Ryde, St. John's	*S*	4	5 10
Nov.	30	Milford	*S*	5	15 5

Bangor.

Oct.	16	Llanfihangel-yn-howyn	*S*	0	13 0
	21	Diocesan Remittance .	*A*	5	11 4
Nov.	20	Trefeglwys	*S*	1	1 3

Bath and Wells.

Sept.	27	East Brent	*S*	4	8 0
	27	Compton Bishop	*S*	1	4 8
Oct.	25	Fiddington	*S*	0	6 0
	25	Glastonbury, St. John the Baptist	*S*	4	3 6
	26	,, St. Benedict	*S*	1	14 6
Nov.	13	Staple Fitzpaine	*A*	2	10 0
Dec.	1	Wedmore	*S*	4	7 0

Carlisle.

Sept.	8	Firbank	*S*	0	6 6
Nov.	17	Preston Patrick	*S*	4	6 0

Chester.

Oct.	6	Coddington	*S*	4	0 0
Nov.	14	New Mills	*S*	6	4 6
	14	Birkenhead, St. John's	*S*	5	0 0

Chichester.

Oct.	19	Dallington	*S*	5	3 4
	24	Ditchling	*O*	5	17 3

Ely.

Sept.	9	Walpole, St. Peter	*S*	£1	8 3
Nov.	18	Sudbury, Archdeaconry	*A*	66	0 0

Exeter.

Sept.	19	St. Minver	*S*	0	12 0
Oct.	14	Sutton-on-Plym	*S*	5	19 7
	14	Ilsington	*S*	2	3 6
	21	Honiton	*A*	10	0 0
	31	Barnstaple, Holy Trin.	*S*	2	0 0
	31	,, St. Mary Magd.	*S*	1	15 0
Nov.	9	Newton Poppleford ...	*S*	0	13 6
	21	Withecombe Raleigh .	*S*	6	8 6
	29	Torquay, St. Luke's ...	*S*	15	16 0

Gloucester and Bristol.

Nov.	14	Redland, St. John's ...	*O*	5	14 6
	24	Little Compton	*S*	1	12 6

Hereford.

Sept.	26	Boughrood	*O*	2	11 4
Nov.	27	Frome-Bishop	*S*	1	0 0

Lichfield.

Sept.	13	Handsworth, St. Mich.	*S*	11	6 6
	19	Stretton	*S*	5	10 0
	23	Aldridge	*O*	2	3 0
Oct.	6	Newcastle	*S*	2	1 4
	20	Malins Lee	*S*	3	10 0
Nov.	8	Shenstone	*S*	17	8 6½
	15	Sudbury	*S*	8	7 6
	16	Priors Lee	*S*	1	16 0
	29	Battlefield	*S*	2	0 0

Lincoln.

Sept.	1	Pinchbeck	*S*	4	19 9
	6	Thorpe	*S*	1	1 3
	6	Gamston	*S*	3	2 0
	6	,, Eaton Church	*S*	2	18 1
	7	Hemingby	*S*	2	11 6
	9	Tetney	*S*	2	1 8
	12	Skirbeck	*S*	6	2 8
	13	Lincoln, St. Peter-at-Arches	*S*	7	10 4
	13	Upton	*S*	0	10 0
	13	South Willingham	*S*	1	6 0
	15	Panton	*S*	1	17 8
	18	Hawksworth	*O*	2	2 0
	19	Crowle	*S*	3	0 0
	20	Thurlby	*S*	1	16 8
	21	Claxby	*S*	3	1 0
	21	Norton Disney	*S*	1	3 4
	21	East and West Torrington	*S*	0	10 0
	21	Horsington	*S*	2	12 6
	22	Laughton	*S*	1	16 0
	22	Rempstone	*S*	1	1 7
	23	Fledborough	*O*	1	10 0
	25	Rand	*S*	1	1 9
	25	Goltho	*S*	0	11 9
	25	Hamton	*S*	7	12 8
	26	Grayingham	*S*	1	2 0
	26	Welton-le-Marsh	*S*	1	7 6
	26	Scotton	*S*	2	0 11
	26	Morton	*S*	2	7 6
Oct.	2	Thorney	*S*	1	17 10
	3	Cuxwold	*S*	2	3 6

Oct.	3	Ruddington	*S*	£4	17	2
	4	Normanton-on-Cliff	*S*	0	10	6
	4	Kilvington	*S*	2	1	6
	4	Cotham	*S*	1	11	4
	4	Long Bennington	*S*	3	6	0
	4	Foston	*S*	1	10	0
	5	Hannay	*S*	0	12	3
	5	Cranwell	*S*	1	16	8
	6	Gedney Hill	*S*	1	15	9
	6	Elkesley	*S*	1	5	0
	9	Sutton St. Edmund	*S*	1	10	0
	10	Honington	*S*	1	3	6
	10	Snitterby	*S*	1	5	2
	11	Upton	*S*	3	14	3
	11	Worksop	*S*	15	0	0
	12	Grainthorpe	*S*	1	10	0
	13	Grasby	*S*	2	8	5
	13	Kinoulton	*S*	3	8	8
	13	Spanby	*S*	0	1	0
	13	Swaton	*S*	0	15	6
	14	Glentworth	*S*	2	7	3
	14	East Stoke	*S*	3	14	0
	14	Syerston	*S*	0	17	7
	14	Elston	*S*	0	6	1
	17	Somerby	*S*	1	9	0
	17	Bassingham	*S*	3	16	6
	17	Bonby	*S*	3	0	0
	17	Irby	*S*	0	14	0
	19	Gate Burton	*S*	1	19	4
	19	Knaith	*S*	0	18	8
	19	Blyborough	*S*	6	1	0
	20	Saleby	*S*	3	17	9
	24	Cabourne	*S*	1	4	6
	24	Langar	*S*	4	12	7
	24	Barnston	*S*	1	0	0
	24	Grainsby	*S*	0	17	8
	28	Cornisholme	*S*	0	18	4
	31	Barholme	*S*	2	19	2
	31	Hough	*S*	1	5	0
Nov.	1	Welton-le-Wold	*S*	3	9	2
	1	Skellingthorpe	*S*	3	4	6
	1	Appleby	*S*	3	15	6
	1	Kirkby Underwood	*S*	1	17	10
	4	Lea	*S*	2	18	8
	4	North Carlton	*S*	2	7	5
	4	West Ashby	*S*	3	2	0
	6	Humberstone	*S*	2	10	1
	7	Cadney	*S*	1	1	5
	13	Broughton	*S*	3	0	4
	14	Theddlethorpe, All Saints	*S*	1	1	0
	14	Thurlby	*S*	1	13	0
	15	Kelsterne	*S*	1	4	2
	17	Staunton and Flawborough	*S*	1	15	2
	17	Gedling	*S*	3	6	11
	21	Somersby and Bag Enderby	*S*	1	12	0
	22	Annesley	*S*	2	17	2
	22	Sutton-on-Lound	*S*	3	2	7
	22	Scrooby	*S*	1	11	10
	24	Bole	*O*	0	19	6
	24	South Wheatley	*S*	0	9	0
	27	Keelby	*S*	4	4	0
	28	Appleby	*A*	1	16	4
	28	Martin	*S*	2	8	4
	28	Wrawby	*S*	1	8	6
	28	Brigg	*S*	2	6	0
	28	Sotby	*S*	0	12	1
	28	Market Stainton	*S*	0	17	1
Nov.	28	Thimbleby	*S*	£1	11	5
	29	Great Gonerby	*S*	1	0	0
	29	Willoughby	*S*	3	6	6

Llandaff.

Sept.	12	Maindee, St. John the Evangelist	*S*	5	13	8
Oct.	10	Michaelston and St. Bride's-super-Ely	*S*	1	1	6
	10	Melphas	*S*	3	10	0
	17	Llandaff Cathedral	*O*	5	4	9
Nov.	1	Bedwas	*S*	1	2	0
	18	Llanvair Kilgeddin	*S*	1	16	4
	20	Wenvoe	*S*	0	15	0
	22	Oldcastle	*S*	1	10	0

Manchester.

Norwich.

Sept.	19	Ringstead	*S*	4	0	2
	20	Little Glenham	*O*	2	10	0
Nov.	2	Roughton	*S*	3	1	7
	24	South Lopham	*S*	1	0	0

Oxford.

Sept.	15	Stratton Audley	*S*	1	6	0

Peterborough.

Sept.	19	Eydon	*S*	2	14	9
	27	Coalville	*S*	0	15	0
Oct.	6	Sewsterne	*O*	2	1	6

Ripon.

Sept.	19	Hunslet, St. Jude's	*S*	1	13	1

Rochester.

Sept.	19	Loughton	*S*	9	17	3
Oct.	7	Gravesend Ch. Union	*A*	30	12	0
	13	Barling	*S*	1	15	0
Nov.	16	Tring	*A*	5	15	0
	20	Coggeshall	*S*	4	0	0

Salisbury.

Sept.	1	Churton	*S*	0	14	1
	4	Charminster with Stratton	*S*	1	17	10
	6	Cramborne	*S*	3	9	6
	12	Burcombe	*S*	1	2	4
	12	Semley	*S*	1	16	1
	16	Alderbury	*S*	3	17	8
	20	Sutton Veney	*S*	2	4	3
	22	Preston Plucknett	*S*	3	0	0
Nov.	11	Hawkchurch	*S*	0	17	6
	24	Marlborough, St. Peter's	*S*	3	10	0

St. Asaph.

Oct.	5	Erryrys	*O*	1	1	4
	18	Capel Garmon	*O*	1	10	0
Nov.	14	Gresford	*S*	4	0	0

St. David's.

Sept.	15	Llawhaden	*S*	2	16	1
	18	Garthbrengy	*S*	0	10	2
Oct.	9	Bangor	*S*	1	0	0
	9	Henllan	*S*	0	15	0

Worcester.

Sept.	20	Hindlip	*O*	2	11	3
	23	Hill	2 *S*	3	15	0
Oct.	3	Stockton	*S*	3	18	9
	6	Smethwick	*O*	8	0	5

The Church-Builder.

No. XVIII.

Biographical Sketches.

No. II. ARTHUR HENRY DYKE TROYTE.

WE think a slight sketch of the part taken in church-building work by one whose name is probably familiar to many of our readers, may serve to show how much may be unobtrusively done by private individuals who apply the talents and means at their command to such opportunities as Providence places in their way.

Arthur Henry Dyke Troyte was the second son of Sir Thomas Dyke Acland, Bart., of Killerton, in the county of Devon, and Lady Acland, only daughter of Henry Hoare, Esq., of the Grove, Mitcham, Surrey. He took the name of Troyte only five years before his death, on succeeding to a good landed estate, under the will of the Rev. Edward Berkely Troyte, of Huntsham Court, in the former county.

He was born in the year 1811, and was educated first at Offwell, by the Rev. J. Copleston (brother of the Bishop of Llandaff), and afterwards successively at Harrow and at Christ Church, Oxford, where he graduated in 1832. After taking his degree he studied for the bar, till his marriage, in the year 1835, with the only daughter of R. Williams, Esq., of Bridehead, Dorsetshire.

The first acquaintance of the writer with Mr. Arthur Acland was in the year 1838. At that time his brother-in-law was engaged

in rebuilding the church of Compton Valence (of which he was the patron), near Dorchester, when what might be called the modern period of revival in church architecture had commenced. "The true principles" enunciated by Pugin were just taking effect, and the past custom of building in sham forms and unreal materials was beginning to give place to an improved system. Inferior as the churches of that day must be considered in comparison with those now built, yet they exhibited a wonderful contrast to the wretchedly designed and worse executed buildings which had been erected under the auspices of the Church Commissioners. At this juncture Mr. Arthur Acland, with well-directed zeal, devoted all the energies of his highly cultivated mind to the promotion of Ecclesiastical buildings. It was not that he merely applied the knowledge of mechanics and skill in drawing to the purposes of church building as an agreeable pursuit, he was moved by much higher motives: the desire to promote the glory of God, and to increase the efficiency of the Church of England, as one means to this end, was the primary stimulus which directed all his exertions. Possessing intellectual gifts of a high order, his sole desire was to use them in God's service, and not for his own personal gratification. There are few indeed, possessing such talents, and with comparatively limited fortune at their disposal, who devote all the former gifts, and also a considerable share of their money, to religious and charitable purposes; but happily there are some who spend their wealth in the building and endowment of churches from the purest and best motives; while others, possessing fortune and natural gifts, such as belonged to Mr. Arthur Acland, use both in the service of the Church, and for the good of their fellow-men. Rare as are the instances of such entire devotion, yet there are not wanting in the present time some who follow this noble course, and through whose munificence not only have churches been built and endowed, but by their artistic hands (in well-known instances) some of our noblest cathedrals have been decorated in a manner worthy of the best periods of ancient art.

On his marriage, in the year 1835, Mr. Arthur Dyke Acland resided near Axminster. During his abode there he was mainly instrumental in procuring the erection of a small district church at Chardstock, a remote outskirt of the parish. The little struc-

ture, though somewhat wanting in completeness of detail, owes its Ecclesiastical arrangements to the exertions of Mr. A. Acland, without whose assistance the building would have been deficient in church-like character, and hardly distinguishable from a methodist meeting-house. Living in the immediate neighbourhood, he spared neither time nor means to promote its erection, and by his own personal supervision rendered the greatest service to the Incumbent in carrying out the good work. So much was this small structure considered to be in advance of the time for Ecclesiastical tone, that it was often referred to (with Littlemore and one or two other buildings) as illustrating the characteristics of correct district churches.

After some years' residence at Axminster, Mr. Arthur Acland removed to Dorchester, and there occupied the house long tenanted by Mr. Wollaston, and known as Wollaston House. Though somewhat influenced by private reasons, which had led him to consider Dorchester as a more favourable residence than Axminster, yet he had other and even stronger motives than such considerations: his active mind, and ever-anxious endeavour to be useful, hardly found sufficient occupation at Axminster, but here a large field of usefulness was looming before him. The county was engaged in building and establishing a County Hospital at Dorchester. Mr. Arthur Acland was just the man to exert himself strenuously in advancing this benevolent design. It would be difficult to say whether his assistance as a governor of the institution, in advising upon the internal regulations and administration, or his advice and supervision in watching the progress of the building, its wards and offices, as they were successively built, were most serviceable. His valuable help at the time was fully appreciated by his fellow-governors, and until circumstances led him again to remove into the county of Devon, he never ceased to devote much of his time to the affairs of this institution. One want he speedily supplied, by removing a chapel, which had been built for domestic worship, from Wollaston House to the Hospital, as a temporary prayer-room, until one of suitable capacity and design could be erected. This arrangement was soon superseded through the liberality of his brother-in-law, Robert Williams, Esq., of Bridehead, who erected, at his own cost, before the completion of the hospital, a chapel

of Ecclesiastical character, and thus munificently realized the good purpose his relative had so much at heart.

The next work in which Mr. Acland engaged was one of great interest to him. The parish church of All Saints, Dorchester, had long been insufficient in size for the wants of the parishioners, and was also ill arranged in its seating, and with but little accommodation for the poor. Mr. Acland at once urged upon his friends and neighbours the necessity of its being rebuilt, to meet the increasing wants of the parish. His unceasing exertions in this matter soon resulted in success, and he had the satisfaction before leaving Dorchester of seeing the present church fully completed; his residence near the building giving him the opportunity of carefully watching its progress. He bestowed, however, far more than a general supervision, his practical knowledge enabling him to detect either errors in execution or bad workmanship, and to correct, as he did in some instances, both mouldings and carving with his own hands. His genial manner and kind heart gave him great influence over artisans with whom he was brought in contact, and he forcibly impressed upon them the propriety of a reverent conduct when engaged in ecclesiastical work. After the rebuilding of this church, he became occupied in another still more interesting undertaking. His brother-in-law, Mr. Williams, of Bridehead, having determined partly to rebuild the parish church of Littlebredy, a village distant about six miles from Dorchester, Mr. Acland devoted a considerable portion of his time to this work; and the church being situated within the pleasure-grounds belonging to Mr. Williams's residence, he could privately inspect the building at any moment. Although the design was not made by him, yet his knowledge and advice were of great value in adapting the new nave, aisles, and tower to the chancel, and parts of the ancient church which were to be preserved.

Lengthened visits at Bridehead also afforded him opportunities of performing really the duties of a clerk of works, and here he brought to bear in the most useful manner his skill in drawing, having with his own hands enlarged the architect's plans, and made the several working drawings for the carpenters and masons. Let it not be supposed, however, that he permitted this work to interfere with the several other duties which, as a

magistrate and country gentleman, were incumbent upon him. In spite of the numerous demands which were made upon his time, he never neglected any known duty. It is worthy of notice also, that while this church was building he interested himself deeply in a project for the erection of a monument in honour of Admiral Hardy, a native of Dorset. A tower, serving as a landmark for the ships of the Channel, was eventually erected on the south-west coast, from Mr. Acland's own design, selected from numerous others in public competition. Many neighbouring country churches might be named to whose restoration Mr. Acland handsomely contributed; but especially must be noticed his exertions in conjunction with the Dowager Lady Bath and the late Mr. Markland, which resulted in the restoration of the chancel of the Church of Frome Selwood as a memorial to the good Bishop Ken, whose remains lie interred in the burial-ground to the east of the chancel. Mr. Acland also greatly aided his friends the Misses Simcoe in the building of a small and substantial church upon a portion of the actual foundation of the ancient Abbey Church of Dunkeswell, near Wellington, a rural district much in need of church accommodation. About the year 1848 Mr. A. Acland removed to Teignmouth, where he took considerable part in the establishment of an Infirmary. At this period, also, he acted as his father's architect and clerk of works in rebuilding, with great and suitable success, a small chapel for use on the occasion of interments in a private burial-ground at Culmjohn, at one time the residence of the Acland family, the consecration of the enclosure in which the old chapel stood having immediately followed that of the new chapel of the Holy Evangelists nearer to Killerton in 1841, which was erected as a substitute for the ancient and much dilapidated building at Culmjohn. The chapel, though plain, has much to recommend it to the lovers of the older forms, in the simplicity and beauty of its proportions. The ornamental parts round the doorways and windows owe much of their delicacy to the work of his own hands in company with the regular workmen, one of whom at least is believed to have derived benefits of the most valuable kind from his friendly association in their labours.

The time had now arrived when, by the death of the Rev. Dr.

Troyte, of Huntsham Court, near Tiverton, Mr. Acland became the inheritor of a considerable estate in Devonshire. By the will of that gentleman it became necessary, as has been stated, that Mr. Acland should assume the name of Troyte instead of his own, and further conditions were annexed, rendering it obligatory that he should reside for six months in every year in the mansion of Huntsham. In 1852 Mr. Troyte had therefore to sever his connexion with Dorchester. By his removal to Huntsham, new and most onerous duties came upon him, for although he was to acquire a largely increased income, he found that such immediate demands would be required from him in the necessary repairs upon the mansion, rebuilding dilapidated farm-houses and cottages, school-building, road-making, draining, and lastly, though most important to his mind, the restoration and enlargement of the church, that he saw nothing before him but the absorption of many years' income. He was not, however, the man to shrink from any duty. On taking possession of the property, disregarding his own personal comfort, and submitting, together with his family, to all the discomforts of a very old and inconvenient house, his first care was to see that the church should be properly enlarged and restored; this was speedily effected under professional advice, at his sole expense. A parsonage was also erected under his direction from funds left for that purpose by the late Dr. Troyte. To these works succeeded the erection of schools, cottages, farms and other buildings. While these most useful works were in progress, and indeed before their completion, an affliction occurred which well-nigh overwhelmed Mr. Troyte. For more than twenty years he had been aided in all his benevolent designs by a most devoted and affectionate wife; and, as might readily be supposed, those of his children who were old enough contributed to further their parents' wishes. In the midst of a sphere of the greatest usefulness, Mrs. Troyte's health, which had for some time been failing, rapidly gave way; she was taken to her rest August 4, 1856. Ever ready to bow to the Divine will, Mr. Troyte met this irreparable loss with pious resignation; hard as it was to endure, he felt that this heavy affliction was designed for some merciful end. But the loss of so valued a wife, who had aided him in all his useful and benevolent acts, was

more than he could bear. His constitution, already impaired by a life of unwearied exertions in every good cause, soon showed evident signs of failure. The rest which was imposed upon him for a short time had little effect in staying the symptoms of serious illness which now afflicted him. Deep mental suffering aggravated his physical ailments, and although he submitted with Christian resignation to the bereavement he had suffered, the trial was too much for his strength. Often has the writer of these lines (who enjoyed his intimacy for many years) heard him predict, when oppressed with grief, that he could not long survive his beloved wife, a prediction which indeed proved but too true. He was spared to his family less than a year after the death of Mrs. Troyte. While visiting his brother-in-law, Mr. Williams, of Bridehead, he died, surrounded by members of his family, on the 19th of June, 1857. It is beyond the purpose of the few notes which are here put together relating to this truly good man to enter into lengthened accounts of the benevolent objects which occupied his life. Those only who knew him in his family can be aware of his saintly character. He was a most devout churchman,—witness his "Liturgica Domestica," and "Daily Steps;" an accomplished musician, as may be seen by some chants and hymn tunes of his composing, in popular use. He had a good practical knowledge of astronomy, for the pursuit of which he had a small observatory at Huntsham: and a very useful set of tide-tables for Budehaven, which met with favour at the Hydrographical office, and continue to be published yearly, were first calculated by him. He used to attribute the facility with which he afterwards learnt to use astronomical and other instruments to the opportunity he had enjoyed of taking observations at sea in his father's yacht. He had also a considerable knowledge of medicine, which he studied for a short time at one of the London hospitals, and turned to practical account in relieving his poorer neighbours.

But his chief delight was ecclesiastical architecture; had it been his lot to have followed architecture as a profession, there can be little doubt that he would have become a distinguished practitioner. His love for this art, his desire, in however humble a degree, to make himself serviceable in advancing church architecture, ought not to pass unrecorded, and with this view these

lines are written by one who knew him well, and in whose memory will ever be cherished the recollection of many happy hours they passed together.

B. F.

Church of St. Martin, Herne, Kent.

THIS Church was some years ago among the number of those of our ancient parish churches which had become dilapidated and uninviting, by reason of many years of neglect. Whether such neglect originated from the reaction in men's minds after the religious feuds of former days, or how, we know not; but, from whatever cause proceeding, such it has been, as in its results to entail a large accumulation of work in the way of repair and restoration on parishioners and others of our own time. As regards the fabric, to note some few of the defects, plaster ceilings had been substituted for the original timber roofs, which had been at some time made flat, and had their original pitch destroyed (probably as the most inexpensive mode of repair), the mullions and other stonework of the windows were decayed, wood and cement having been used for repair in place of the original stone where any effort at repair had been made, and where any decay had appeared in the walls externally it was cased in with plaster. As regards the seat accommodation, valuable space was unnecessarily occupied by irregular high square pews of such a character as to isolate their occupants from other parishioners, and to develope unduly what we may term the *exclusive* family principle, and thus to prevent the idea of *common* prayer being realized.

The work of renewal and improvement having been set in motion by the present Vicar, was satisfactorily accomplished under the direction of Mr. J. H. Hakewill, the architect. The Incorporated Church Building Society (at that time better supported in its useful work of promoting increased church accommodation than just now) stimulated local effort by granting £210 towards the funds. The parishioners generally lent their aid by subscriptions and a rate, and, through such and other means, a very satisfactory result was obtained. High-pitched open roofs

J. H. Hakewill,]

[Architect.

reappeared; *real* took the place of *sham* material in the windows and walls; the exclusive principle in regard of the pews disappeared; and oak open seats were substituted for the enclosures. Lastly,—as we think that no mind can be insensible to the impression produced by the state of external objects, and therefore that the aspect of an uncared-for church, or a mean appearance about the house of God, is most prejudicial to the fervent devotion of the worshippers,—so we would not undervalue the vast improvement in this respect, yet, what was more important, increased absolutely *free* accommodation was obtained to the extent of 471 sittings, inclusive of children's seats. This church now accommodates 893 adults and children. The amount expended on the work has been upwards of £2,000.

St. Martin's is a spacious handsome building, having a noble and venerable-looking tower, a feature which adorns so many churches in the County, the offspring, perhaps, of the great mother church of Canterbury, with its grand central *tower*.

The tower of St. Martin's, Herne, of five stages, and having a turret at its north-eastern angle, stands at the north-west end of the nave, and is connected therewith, and with the north aisle, by moulded arches and piers of the Decorated period of the fourteenth century. On its west side there is a very notable three-light Decorated window, the mullions intersecting one another in the head, and the spaces thus formed being filled with geometrical tracery. On its north side is a lofty two-light window of the same period. The lowest stage of the tower is used as a baptistery, the octagonal font, which is of the Perpendicular period of the fifteenth century (having, on its sides, coats of arms carved, including those of the Sovereign and the Archbishop), being placed in its centre under its stone-groined roof. The buttresses of the tower are carried down internally into the church.

Besides tower, nave, and north aisle, this church has chancel, with north and south chapels, and south aisle. The total length internally from west to east is 112 feet. The nave arches are not opposite one another, nor equal in number, there being four (including the tower arch) on the north, and five on the south side. This want of symmetry seems to show that the several parts have been erected at different times, and there

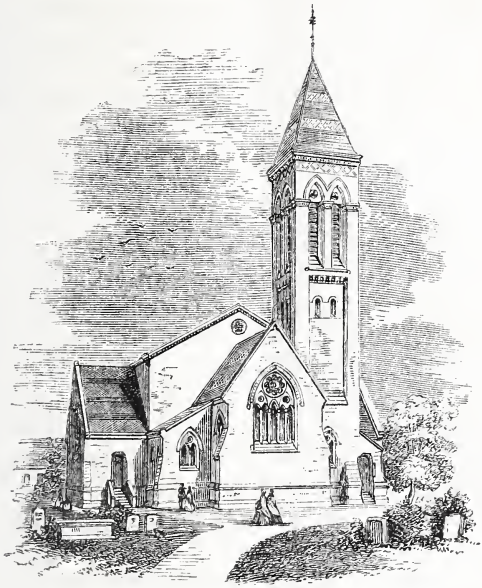
has no doubt been a church or chapel on the site of the church of St. Martin from a far earlier date than that of any part of the present building; the tower is its most ancient part now existing. The chancel and other parts not before described belong to the succeeding (Perpendicular) period. And we have to note several memorial brasses, including one of Lady Fineux, of the family of Sir Jno. Fineux, Chief Justice of the King's Bench in the time of Henry VII. and VIII., who it is related bought a house and property here for the benefit of his health.

Herne (*Hearn* formerly), distant three miles from the ruins of Reculver, was anciently a chapelry of that parish—an interesting locality—the site of a Roman military station and town, of a Saxon palace built by King Ethelbert A.D. 597, and likewise of a monastery founded in the seventh century, the manor having been given for the purpose by King Egbert in A.D. 669 (on account of murders committed by him in order to make his seat on the throne more secure), and conferred three centuries later by King Edred, at the instigation of Archbishop Dunstan, on the Priory of Christ Church, Canterbury. Archbishop Winchelsea divided off two vicarages in 1292, Herne being one, and St. Nicholas the other. The name Herne seems to come from the Saxon *Hyrne* or *Hurne*, signifying *nook* or *corner*, in allusion perhaps to its situation relatively to the rest of the parish. Herne Street, it may be, had already begun to show itself in Saxon times in this *nook*.

Herne Bay is distant about two miles from St. Martin's. It is now a separate Ecclesiastical District. Its Church is now in course of being improved and enlarged.

During the winter months the population of this district does not exceed 1,500; and the Church being capable of accommodating 730 persons, it might at first seem that its size was adequate to the requirements of the district. But in summer the population is two or three times larger, owing to the influx of visitors; and a place of this character is compelled to find Church as well as other accommodation for its visitors. The Church in summer has been so crowded, and at the same time the ventilation so imperfect, that many have been deterred from coming, and not a few—to avoid these inconveniences in the

Church—have taken refuge in a handsome and commodious Dissenting Meeting House lately erected.



Christ Church, Herne Bay.

The work now in progress embraces the following improvements and additions:—A chancel to be added to the east end of the original Church; north and south transepts; a tower, with vestry at its base; and an organ-chamber, south of the new chancel; besides internal rearrangements. Additional accommodation will be obtained for 230 persons. Hitherto there have been but very few free sittings in the Church, and those were under a gallery or on benches (without backs) placed behind the pulpit; of the additional sittings *at least* one-half will be free.

The appearance of the Church (being an atrocious specimen of *Carpenter's Gothic*) has been quite unworthy of the purpose to which it is dedicated. The building has rather a curious history, and one which will account for its inappropriateness,

and also for the necessity of the proposed improvement within so short a time after its erection.

It was originally built entirely as a *speculation*, to be sold to any religious society, but special provision was made for a north and south altar in addition to the high altar, in case some zealous Roman Catholic should make a liberal offer for its purchase. It first, however, fell into the hands of Dissenters, and was for some time shut up for want of funds. It was then episcopally licensed, and Sunday services were performed by a clergyman who came weekly from London for the purpose. Next it was again closed for some time. At last it was bought from its proprietor by the Rev. H. Geary (father of the present incumbent), and consecrated as a District Church A.D. 1840. The schools too, adjoining the Church, were subsequently bought by Mr. Thwaites, and handed over to trustees as a Church School in union with the National Society.

Nicholas Ridley, consecrated Bishop of Rochester 23rd Sept., 1547, and translated to London 12th April, 1550, was Vicar of Herne 1538 to 1549[1], where he diligently instructed his flock in the doctrines of the Gospel, his preaching attracting multitudes of people from all the surrounding country.

The Archbishop's Palace at Ford (destroyed in the days of the Commonwealth) was near to Herne, and Vicar Ridley intimately associated with Archbishop Cranmer and his family. He is described as having been at once greatly dignified, and benevolent, mild, and good; firm, and of a strong mind and frame, and one who was foremost among those who adorned the Reformation, in piety, learning, and solid judgment.

He suffered, as is well known, with Latimer, at the stake at Oxford, in Queen Mary's reign, 16th October, 1555, for his faith, and Cranmer shortly after suffered the like martyrdom in the same cause of the Reformation of the English Church.

The Te Deum *in English* was first chanted (by Vicar Ridley) in St. Martin's, Herne.

G. C.

[1] He held the living in commendam from 1547 to 1552, under licence of King Edward VI.

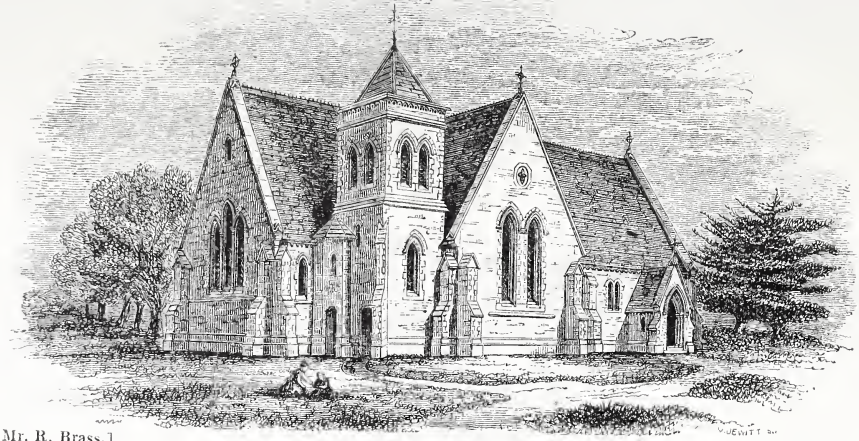
Sawrey Church, Windermere.

THERE are no more encouraging evidences of the progress which the Church is making universally throughout the country than are often to be found in remote and out-of-the-way places. The great work of church building and church restoration that has been going on in our chief cities and towns strikes the attention, and makes us sensible of the grandeur of the movement that long has been and, happily, still is taking place, and that promises to keep the Anglican Church in her rightful position as the appointed religious teacher of the nation. This progress represents the majestic march of right and noble principles towards a glorious consummation; and if it be really true, that "already the east is reddening under the footsteps of the coming Son of Man [1]," and that a sound like the tread of the lightning is destined to strike upon the senses of a not remote generation, the Church of this country will not be found—we wish to say it in all humility—to have been a laggard and slothful pioneer of the Second Advent. But in these days it has not merely been the part of the Church to set her edifices upon the "hill tops," that they might be seen of men, and be landmarks of her progress; her footprints are to be found in the valleys and remote places far from the busy haunts of men. Here her mission has been unobtrusive, but it has been not the less effectual on that account. And within the last few years the truths of the Gospel have been brought to many a poor hind and mountaineer who never heard them in their purity before. The main strength of the Church may lie in her hold upon the large populations, but a great additional strength is yet to be gained in those wild and remote districts whose populations are widely scattered,—districts where, owing to wide tracts being left to the care of a single ill-paid clergyman, the richer dissenting sects have sent forth their emissaries on proselytizing expeditions against the poor

[1] Bishop of Oxford's Ash-Wednesday Evening Sermon, preached at Christ Church Cathedral, Oxford.

and ignorant inhabitants. In this way the people in many districts of the North of England have been accustomed to gather themselves together in farm-houses on the Sunday under the guidance and control of local teachers of the various dissenting "denominations," while by far the larger number never attend any religious services at all. There is no doubt that nine-tenths of the people are Churchmen and Churchwomen at heart, that they are baptized, and married, and bury their dead, miles away at the Church, and that they would attend the services of the Church regularly if there were only accommodation for them, and they enjoyed the privilege of adequate spiritual care and oversight.

These observations apply with more or less force to the case of Sawrey, in the parish of Hawkeshead and diocese of Carlisle. Sawrey lies in a beautiful valley on the Lancashire shore of the "Queen of Lakes,"—Lake Windermere. On the Westmoreland side of the Lake the want of Church accommodation is not so much felt, except during "the season," when tourists pour into the district; but on the Lancashire side the want is much felt at all times. We gather from some "memoranda" which lie before us, that the ancient parish of Hawkeshead, excluding the township of Satterthwaite, is about seven miles long by five wide, and that until within a comparatively recent period, the parish church was the only place of worship in connexion with the Church. For the spiritual necessities of the northern and north-eastern parts of the parish provision has been made by the erection of churches at Brathay and the Wray; but the district still attached to the parish church, lying between Windermere on the east and Yewdale and Coniston Water on the west, contains a scattered population of about 1000 souls, nearly 400 of whom reside three miles or more from the parish church. It is almost superfluous to observe, that in a mountainous district thus circumstanced a large proportion of the population find it very difficult to attend Divine Service, even if they all desire to do so; and the deplorable consequences of a population growing up amid such spiritual destitution can require neither argument nor illustration. At Sawrey, which is at the extreme end of the parish, near Windermere Lake, Divine Service has for some years been performed only once on the



Mr. R. Brass,]

Sawrey Church.

[Architect.

Sunday, in the afternoon, in a licensed schoolroom of very small dimensions, and more recently Holy Communion has been regularly administered once a month; to secure even these offices, a part of the stipend of a Curate has been provided by private subscriptions among the inhabitants and others. The schoolroom is, however, singularly unfit for the purposes of Divine Service, while, in consequence of its being so used, the Trustees are disabled from receiving any aid from the Parliamentary Grant for Education,—which is in itself a grievous disability to the poorer inhabitants. For these reasons, as well as with a view to secure more full and regular spiritual supervision than it is in the power of the vicar of the parish to give, a number of gentlemen of the district,—R. S. Sowler, Esq., Q.C., of Sawrey Knotts; the Rev. S. P. Boutflower, Rural Dean, Brathay, Ambleside, and others,—formed themselves into a committee, for the purpose of building a church and parsonage-house at Sawrey, with some moderate endowment. A considerable portion of the endowment will be provided by the munificence of J. Garnett, Esq., of Sawrey, who has already conveyed to Trustees a suitable plot of ground for the purposes of a church and churchyard. It is estimated that at a cost of about £2,000 a suitable church and parsonage-house can be erected, the former to contain 300 sittings—one-half of which will be free, and eventually, when a sufficient endowment has been provided, the whole. The promoters have had the cordial co-operation of the Bishop of the Diocese, the Archdeacon of Westmoreland, and of the newly-appointed Vicar of Hawkeshead, the Rev. Richard Greenall, who is devoted to the cause; and the consequence is, that in less than twelve months from the commencement of the work rather more than half the sum required for the church and parsonage has been promised. The district, however, (which comprises Sawrey Extra and Sawrey Infra, Cunsey, and the Graythwaites,) the furthest part of which is five miles from the parish church, and the nearest two miles, contains for the most part a poor population of more than 400, there being but very few of the richer sort of inhabitants who are Church-people. But it must be mentioned in justice to several of the more affluent non-conformists, that they have evinced a creditable liberality,

while the occupiers of land and the poorer sort of farmers and farm-labourers have, according to their means, helped forward the good work, being stirred by the same pious zeal which animated the sons of the Church of all grades in ancient times, and which prompted the poorer sort to assist, if not by gifts of money (of which they have little enough), at least by contributing a day's labour or a day's carting, so that all might claim a share in providing a suitable edifice for divine worship. What they have been enabled to do in the present instance amounts to but little, and under these circumstances, those who have taken the work in hand must look mainly for the remainder of the sum required to complete the church and parsonage-house to the wealthier friends of the Church at a distance, and more especially to those who have been in the habit of visiting the English Lake District[2].

The honorary architect of the church, the north-east elevation of which is given in the engraving, is Mr. Robert Brass, and by the time this number of the Magazine is in the hands of our readers the building will have commenced. The design is in the Early English style. The church consists of a nave, a transept, and a chancel. It is covered with an open timber roof, in character with the rest of the building. The walls will be of the stone of the country, the quoins, string courses, mullions, &c., being of limestone or freestone from the neighbourhood. The church will be well lighted by ten lancet windows of two lights each, with a large three-light window at the east end, and a larger five-light one at the west. The porch and bell-tower are on the north side, the lower portion of the latter forming the vestry; and on the south side is an organ-chamber to correspond. Placed on a gentle eminence, in the midst of a beautiful valley, the church will form a pleasing object from Windermere Lake, and, with the embattled towers and gables of Sawrey Knotts on the heights above, will add greatly to the picturesqueness of the neighbourhood.

R. S. S.

[2] Our readers are requested to notice the appeal for the object which appears in our advertising columns.—Ed. C. B.

Ancient Wall-painting in Bedfont Church[1].

Stones of the Temple.

No. XII. THE WALLS.

"Thou shalt call thy walls Salvation, and thy gates Praise."—Isa. lx. 18.

MR. DOLE, the proprietor of the village emporium, where all sorts of inferior wares were to be had at the highest obtainable prices, was one of those persons who seem sent into the world for the special purpose of preventing others from being

[1] This very interesting mural painting has been lately discovered in a recess in the north wall of the nave of Bedfont Church. The colour is exceedingly rich and well preserved. The painting measures 4 ft. 6 in. by 4 ft., and is supposed to be of the 13th century. It represents the Last Judgment. Our Lord is sitting on His Throne, showing the five wounds. On the right hand is an angel showing the Cross, on the left an angel with a spear. Four nails are represented near the head of our Lord. In the lower part of the painting are two angels holding trumpets, and below them three persons rising out of the tomb.

too happy in it. There are persons, no doubt, who go through life always frowning upon their fellow-creatures, ever throwing a dark shadow along the path before them; people who turn their backs upon the sunny side of human life; who seem to think it wicked to take a bright and cheerful view of any thing or any body on all God's earth; whose whole countenances would be utterly revolutionized by the faintest approach to an honest friendly smile. Such persons, we must believe, are often very sincere, and are endeavouring to do good in their own way; nor must we say that they always fail in their endeavour; nevertheless they are not the sort of persons we care to have as our frequent companions. It is true there is enough about the lives of most of us to make us often sorrowful; but no less true is it, that the man who, leading a Christian life and doing God's work in the world, preserves "a conscience void of offence towards God and towards men," will take care that his outward demeanour does not make his religion unlovely and repulsive in the sight of others. Mr. Dole being of the class we have described, it was no wonder that the village lads had honoured his name with an affix, and that he was generally known among them as Old Doleful; nor shall we be surprised that his appearance in the churchyard just as Mr. Acres and the Vicar entered it, was not welcomed by them with any excessive pleasure.

"Good evening, Mr. Dole," said both gentlemen, as they approached him. But there was no responsive "Good evening" from Mr. Dole. Now it is always a bad sign when a man will not return such a simple salutation as that; I never knew but one who made me no answer when I wished him "Good evening;" I was at once impressed with the idea that there was little good in him, and my impression was correct, for in a few moments after, the fellow had put a light to the thatched house of a poor neighbour who had offended him, and very soon the poor man's house and goods were crackling in a mass of flame. But it must be confessed, Mr. Dole withheld his salutation from no such motive as influenced this man. There was something far too pleasant and cheerful about a kindly "Good evening" to harmonize in any way with the tone of Mr. Dole's voice or manner; but beyond this, he never said "Good morning" or "Good evening" to any one *on*

principle. The fact is, Mr. Dole belonged to a portion of the sect of Anabaptists called "Calvinist Baptists," and the extreme Calvinistic feature of his Creed had become with him quite a monomania. The idea of *predestination* haunted him every where and in every thing; it ran through his whole life of thought, word, and action, with it he justified all his own shortcomings, and it made him insensible to the right motives and doings of others. He had become so accustomed to look on the dark side of men and things, that he had gained for himself a settled character of gloominess and suspicion, and had quite lost sight of the Apostolic precept,—"Be courteous." Thus he did not believe that these two gentlemen meant what they said, and *really wished* him to have a "Good evening;" and as regarded himself, he would have considered the words as a flying in the face of Providence, a direful offence against the phantom idol of inevitable Predestination which he had set up in his own heart. To him it seemed only a mockery to use those words of common courtesy, when—as he said to himself—it was already ordained whether these persons should have a good or a bad evening, and no words of his could affect or alter their destiny. And so he simply said, "How do you do, gentlemen?" But it was spoken in a deep sepulchral voice, as though he reserved to himself a mental protest against even this small conformity to the world's civility.

"People are talking about the painting you have been doing in the church, Mr. Ambrose, and I have just come up to look at it; not that I like that sort of thing, and I don't think the parish money should be spent in that way."

"You need not be at all anxious on that score, Mr. Dole, as my friend here has defrayed the whole cost of the work; but let us go into the church together."

Now the line of thought which this man had so long adopted, and the *one idea* he had cherished, had so dulled his heart and mind to all sense of the beautiful, that he could never appreciate like other people what was pure and lovely, either in nature or in art. No wonder then that he failed to admire the beautiful decoration with which the Squire had adorned St. Catherine's Church.

First of all, Mr. Ambrose pointed out to him some old wall paintings of great interest, which had been recently discovered. From these Mr. Acres had had the successive coats of whitewash carefully removed, and though they were several centuries old, the colours were but little faded. Among the most curious were a series of paintings which quite covered the north wall of the chancel.

"You will see, Mr. Dole, that these all represent events in the life of our Blessed Lord. Here is the beginning of the series; it is the Tree of Jesse, showing the descent of our Lord in the line of David,—next is the Nativity,—next the Adoration of the Magi,—then, the Massacre of the Holy Innocents,—then, the Presentation in the Temple, and there, on the upper part of the wall, are—the Betrayal, our Lord before Pilate, being Mocked, being Scourged, bearing His Cross, His Crucifixion, and there, below the Crucifixion, His descent from the Cross, and His Entombment[2]. These you see, Mr. Dole, are not only valuable as showing one way in which our Church five hundred years ago set before the eyes and minds of the people the human life of our Lord; but they are still well suited for the sacred place they adorn, inasmuch as they still serve to remind the worshipper in this House of Prayer of the great truths they represent. I must however confess that we brought to light some paintings on the walls of a different character; some of these were very grotesque, others were from some cause or other objectionable. These were copied, as possessing antiquarian interest, and were then obliterated. It was long before we could bring our minds to destroy these curious reliques of old days, and had they occupied less conspicuous places in the church, I think we should have been tempted to preserve them, but the House of God has a higher use than to be a mere preserver of curiosities, and to this higher use its decorations and all within it should contribute."

Mr. Ambrose then explained the new wall decorations which had been painted by Mr. Acres. These consisted of groups

[2] These mural paintings still remain, as here described, on the north wall of the chancel of Chalgrove Church, Oxon. There are also on the east and south walls of the chancel many other paintings possessing great interest.

illustrating sacred subjects, texts of Holy Scripture, mixed with foliage and tracery; and by a clever introduction of foliage and holy texts among the old work, he had made the old and the new to harmonize very well. The colours were well arranged, and all was done with a due reference to the architectural features of the church. Before this time the only attempt at ornament for the walls of the church consisted of some square boards, put up about fifty years ago, on which were painted some ill-selected sentences, whilst beneath each sentence was painted a human head of inhuman ugliness.

Not one word had as yet been spoken to the Vicar by his seemingly attentive listener. At length he said in his usual dismal tone, "I don't see any use in it, sir. To my mind our little Rehoboth down in the village is more like the simplicity of the Gospel. Besides, I call all this a breaking of the second commandment."

"I leave you to judge whether the mean little meeting-house you call Rehoboth, or this beautiful church, is most in accordance with the only patterns we have in God's Word of houses dedicated to His worship, or most fitting as types of the Heavenly Temple, whose magnificence is described in such glowing language by St. John; but as regards these paintings, the pictures and toys you sell in your shop, are just as much a breaking of the second commandment; for these are no more made to worship than are those."

"But nobody will kneel down before my toys and pictures; if they kneel at all, however, in your church, they must kneel before these pictures. I call them idolatrous images, and I say they are worshipped."

"And by the same mode of reasoning, I say, Mr. Dole, that the people at your meeting-house break the second commandment, for they fall down to whitewash, and worship it."

"What do you mean, sir?"

"Why, only this; that turn whichever way they will to worship, they must turn to one of your four whitewashed walls. But let us be quite fair to each other. The truth is, you don't worship whitewash, nor do we worship images; but whilst we think it most in accordance with reason and religion to decorate our walls with sacred subjects, such as are likely to suggest

solemn and holy thoughts, and to make our churches as beautiful as possible; you, on the contrary, seem to regard it as a religious duty to make your meeting-houses as ugly as possible; and now I must say good-bye, Mr. Dole."

"Sir, I should like to meet you here again some day."

"I only wish we could at least meet here every Sunday. Good-bye."

"I almost think," said Mr. Acres, as they left the church, "the outside of our church walls are as interesting as their interior. The north wall is evidently the earliest part of the church. It contains some Roman bricks, placed herring-bone fashion among the old Norman rubble. This, doubtless, was erected immediately after the destruction of the little Saxon church with its wooden walls, which once stood on this very site, then come the Early English walls of the chancel, then the very interesting specimens of brickwork of the sixteenth century in the tower and western walls. But you have given Mr. Dole and us all such a long and useful lecture on the *inside* of the walls, that we must not stop to say any more about their outside."

"Behold in Heaven yon glorious bow,
Which spans the gleaming world below!
The hues distinct in order glow,
Yet each in each doth melt unseen,
That none can mark the bound between:
Lo, such is Faith's mysterious scroll,
A multiform harmonious whole,
Together gather'd for our aid,
And in the darken'd heights display'd:
The Church shall ne'er that emblem want
Of her eternal covenant."

The Cathedral.

Church Building in Liverpool.

No. I. PREVIOUS TO THE LAST HALF-CENTURY.

THE parish of Liverpool embraces an area of 1,560 acres of land, and 660 of water; most of the latter consisting of Docks, which some one has called "an amendment of the river." Until the enlargement of the Borough about thirty-four years ago, the

Township, Parish, Municipal Borough, and Parliamentary Borough, were co-extensive. The third and fourth, which are still conterminous, are now about three times as large as before; but the first and second remain unaltered.

In the earlier times, the one church of the little town was the Chapel of Our Lady and St. Nicholas, in this remote part of the ancient parish of Walton on the Hill. It is supposed to have existed from at least the beginning of the twelfth century, and the burial-ground attached to it from 1361. The town was erected into a separate parish in 1699, being the tenth year of the reign of William III.; and its one church afforded accommodation for 700 persons. In 1650 the population was under 1,000; but after the great Fire of London, now just two centuries ago, it received a large influx of inhabitants. Chester was then rapidly declining as a port; and Liverpool was taking its place, especially as the highway to Ireland.

The principle of appropriation was fully carried out in the little chapel, and in 1685 Bp. Pearson fixed the precedence as follows:—"The Mayor, Aldermen, Bailiffs, Bailiffs' wives and widows, Householders, taking precedence among themselves according to quality and age,—all apprentices and servants shall sit or stand in the alleys according to ancient custom." The population, at that time, was probably 3,500; in 1700 it had risen to 5,000.

In the seventeenth century the roads in the neighbourhood were miserably bad, some of them impassable; a good deal of the land of the surrounding country had but recently been cleared of timber, and was only gradually being brought under cultivation; and within the limits of the Parish itself there were large districts of heath and moorland, and a considerable portion covered by turf-bog. Thus, even if the church accommodation provided had been sufficient, these circumstances would at that time have prevented many from availing themselves of it.

By the Act which constituted Liverpool a rectory it was divided into two medieties; and arrangements were at once made for the erection of a second church, St. Peter's, which was to become the parish church. Though only about 750 yards in a direct line from St. Nicholas', it was erected in fields at the *outside* of the town, near which were numerous trees. It

was consecrated in 1704. The entire church accommodation now amounted to more than 1,900, and the population was under 6,000. It does not appear that there were any Dissenting meeting-houses at that time, though a few years after they were as numerous as the churches; yet the spiritual provision was not much to be complained of.

If we pass on to 1725, we find from one of the oldest maps of the town, that there are still only the two churches and one Dissenting meeting-house; but the population has now risen to 11,800. Church building, however, had not been neglected in the mean while. In the very first year of the Georges (1715) an Act was passed for the erection of the new church of St. George, but it was not consecrated till 1732. It was built on the site of an old castle, which had been demolished, and it accommodated 1,017 worshippers. Another Act was passed in 1748 for the erection of the church of St. Thomas, to accommodate 1,200, and the church was opened two years after. Thus there were four churches in 1750, with a joint accommodation of 4,204; but no addition was made to it till 1765, by which time the population amounted to 29,000. At that date there were sittings for 15 per cent.

The date 1765 is important in several respects. A map, which was published in that year, shows eight Nonconformist meeting-houses and a Jewish synagogue. Of the former, the Roman Catholics, Wesleyans, Quakers, and Independents had one each; the Baptists two; and the Presbyterians two. Of all these nine places of worship, only two remain, the Roman Catholic, near the centre of the town, and the Wesleyan, which was then at its extremity. Of the other seven, three have yielded to the claims of business and have been demolished, their congregations removing to more modern parts of the town; and four were sold to the Church. Of these last again, two have been abandoned, better arrangements having been made for supplying the spiritual wants of the people; and two are represented at this moment by District Churches.

In 1766 the first Directory of the town was published, a thin tract of 1,079 names. Allowing an average of five persons to a family, there were then 5,800 families in the town, so that nearly one-fifth of the householders were enumerated in the Directory.

Since that time, or for a period of a hundred years, the law of increase has been that the town doubled its population in twenty-five years, quadrupled it in fifty, and multiplied it sixteen fold in the century. At present, with improved sanitary regulations, the area of the town is doubled in about twenty-two years, while its commerce is doubled in fifteen.

The geographical position of the four churches at this time deserves notice. Three of them lay along the river's side, or within 300 yards of it, and the fourth was inland about 500 yards. The fact is characteristic, and shows where the homes of the population were.

Church building, in the mean while, progressed slowly. In 1761 an Act of Parliament was obtained for the erection of the two new churches of St. Paul and St. John, which were to be virtually parish churches. If we regard the river as a diameter, the town forms a series of successive semicircular borders round the part already built over, and thus extends somewhat irregularly in a north, south, and east direction. St. John's was erected on the Great Heath, outside the town eastward; and St. Paul's, beyond the inhabited region on the north, in some vacant ground known as the Dog Field. Yet a semicircle, with a radius of half a mile, includes the whole of the four existing churches, and the sites of these two new ones. St. Paul's was opened in 1769, and afforded accommodation for 1,658; but St. John's, for 1,500, was not consecrated till 1784. In the interval of fifteen years, between the opening of the two churches, a Dissenting meeting-house had been purchased, accommodating about 500; and the original church of St. Nicholas had been enlarged so as to accommodate 600 more.

About the year 1770 many new streets were laid out; and in a rural district, with a few neighbouring gentlemen's mansions, the church of St. Anne was erected. It was built under an Act of Parliament, and opened in 1772; it seated 800 proprietary pew-holders; and no provision was made in it for the poor. It is now a District Church, surrounded by a dense pauper population, who have no place of worship; and the proprietors of pews, whose liability to the church remains, can in few instances be found. It is to be

removed shortly, as it stands in the way of town improvements; and the anomaly may possibly be removed at the same time. In 1774 a church was built beyond the limits of the parish, in a district which had formerly been the King's Park of Toxteth, the principal part of which now lies within the enlarged Borough of Liverpool.

We thus reach the year 1785, when the population had risen to nearly 53,000, and the gross church accommodation to 10,909, or 21 per cent. Within the twenty years from the last date, the population had increased 83 per cent.; but the limits of the town had enlarged to a very slight extent. The population, unwilling to seek new homes at a distance from the river's side, had merely become more dense. To this hour, no new church has been built in the old town of 1765, but on the contrary, a temporary chapel has been removed; for as land is there of great and increasing value, population is steadily diminishing as in the City of London.

In 1792 another church was erected by private proprietors, and, as usual, in accordance with the provisions of an Act of Parliament. It was in St. Anne's Street,—then, and till lately an aristocratic part of the town,—within 450 yards of St. Anne's Church; and though it was designed for 1,200 worshippers, it was assumed that all the pews would be let. At present this is a *quasi* District Church; and it is one of those which were said in 1858 to do injury to the town rather than good, as they lead the people to believe that adequate spiritual provision has been made, when at one point or in one sense there is none at all.

Five years later Christ Church was opened, and it also illustrates the commercial and short-sighted policy of the time. It was literally an ecclesiastical theatre, with pit, boxes, and gallery; and it was designed to accommodate 2,800. But, of all the sittings, only 400, or one in seven, were left open for the poor, and these in undesirable situations.

In 1792 and 1795, respectively, two churches were added, each of which deserves a few words of special notice.

In 1792 the barn adjoining Townsend House,—then at the end of the town, though within 720 yards of the Town Hall,—was converted into a meeting-house for the Baptists.

About 1780 it was re-erected, and was enlarged so as to seat 480 persons. In 1792 it was sold to trustees for a church; and it is to this day the District Church of St. Stephen, now about to be rebuilt. The Baptist congregation is now represented by the congregations of two handsome buildings belonging to that sect in the richest parts of the town.

A Presbyterian meeting-house, opened in 1707, was purchased in 1795, but is now replaced by the new church of a Peel Parish; while the congregation, having become Unitarian, migrated to a better part of the town, and again in 1849 they removed to a still wealthier quarter, the deserted building on that occasion becoming a low theatre.

We are thus brought to the commencement of the present century, when a formal census was taken. The population had risen to 77,653, so that nearly 25,000 were added in sixteen years; while the church accommodation had risen only 5,014, of which 520 were free. Allowing two-thirds of the mixed population, which constituted the increase, to be persons requiring free accommodation, and one-third to be able and willing to pay for it, the beginning of the present century gives us the following figures:—

8,235 paying population, 4,494 accommodation, proportion 55 per cent.
16,471 „ 520 „ „ 3 „

Even if we suppose that half of the latter were Roman Catholics and Nonconformists, the accommodation for the poor rises to only 6 per cent. These were the days when the seed was scattered whose fruit is the practical heathenism in our great towns at the present hour.

We shall now advance by regular ten-year stages. In the decade ending in 1811 the population had added 16,723, or 18 per cent., and had risen to 94,376 in all. Within that period only one new church had been added, viz. that of St. Mark, which, like Christ Church, was very large. It was built to accommodate 2,400, and only 300 of the seats were free. Calculating as before, the new population of the upper ranks had seats to the extent of 38 per cent., while those of the lower ranks had 3 per cent., or 6 if we deduct those who were non-Churchmen.

These simple facts will suggest numerous reflections, on such subjects as the number of the churches, their comparative size, their openness, the changes in the population, and the comparative desertion of the dense masses of the poor by other religious communities. On these it is not necessary to dwell. We have also arrived within fifty years of the latest census, but these constitute a period of great importance, within which the population has quadrupled. It would be unfair to treat of this in the close of an article, and especially to compress it into narrow dimensions. This period, therefore, is reserved for a future communication.

A. H.

Christ Church, Freemantle.

THE new Ecclesiastical parish of Freemantle, a suburb of Southampton, is situated in the parish of Millbrook, and has sprung into existence within a very short period. Fifteen years ago it was a well-wooded park, with a handsome house, the residence of the late Sir George Hewett, Bart.

The old Hall, as it looked down upon the Southampton Water, was one of the first of those many pleasing objects that greeted the traveller or excursionist as he left the old walls of Southampton, through its ancient Bar-gate, and journeyed towards Salisbury or the New Forest. Many slackened their pace as they skirted the park, to look upon the town they had left behind, with the placid waters of its river, and, beyond them, the looming hills of the Isle of Wight, and still lingered to look on the dark outline in the opposite direction—William's stately forest, with its neighbouring hamlets—and all must have felt that a spot so lovely was a fair site for the habitation of man.

Cowper the poet, and Pollock, whose body lies in the parish churchyard, little thought, as they looked upon this same picture, that ruthless hands, which in bygone years could devastate hamlets and plant their sites with forests of trees, would, in like manner, devastate this lovely park, and on its site plant hundreds of houses; and little did he, who, to adorn the walls of his Hall,

Freemantle Church,

W. White, Arch.t

collected the costly marble of other lands, think that its thousands of pieces would be sold to adorn less important dwellings on that very estate. But such was the case. In 1852 the park was sold, the old Hall was pulled down, the stately trees were felled to make way for streets, and soon houses sprang up like mushrooms. Soon too the population reached a point which made it necessary to make some provision for the spiritual wants of the people. As the parish church afforded no accommodation for this sudden increase, it was thought that a temporary church or licensed room would best meet the necessities of the case. The Bishop of Winchester sanctioned this step, and appointed the Rev. A. Sedgwick to the spiritual charge of the district. The first service was commenced in February, 1856, in one of the outbuildings of the old Hall—the laundry-room, over the bailiff's house; the pulpit and reading-desk were formed of the panels of window shutters found on the premises; the platform for the altar, the top of the laundry-table cut in two, and propped to a proper height with bricks; and the seats, those from a neighbouring club-room.

This building was eventually purchased, and a grant obtained for converting it into school-rooms. The alteration, together with the erection of the master's house, cost £1,800. The opening of the rooms was celebrated by a tea party and public meeting, August, 1857, over which the Bishop of Winchester presided.

Although these rooms were capable of holding from four to five hundred worshippers, they very soon proved too small, and efforts were made to commence the erection of a church.

The foundation stone was laid by the Ven. Archdeacon Jacobs, July 25th, 1861, but serious difficulties impeded the progress of the building, and for two years it was found necessary to abandon the work. After four years of hard struggle the task was completed, and the church consecrated July 27th, 1865. The total cost was nearly £4,000, and the church now stands free from all debt,—a lasting proof of what prayer, patience, and perseverance may accomplish.

Towards its erection the Incorporated Society gave £400, and the Diocesan Society £100. The architect is W. White, Esq., Wimpole Street, London.

In consequence of the large accommodation required (950) at

so limited a cost, the church is of course designed with greater regard to outline than to finish. The large spaces of brickwork, however, will be capable of a higher finish by decoration at a future time.

The church is cruciform, with a central tower. The plan consists of a chancel, about 32 feet by 23 feet, with organ aisle to the south, a children's aisle to the north, and vestry in the north-east angle.

Across the transepts the measurement is about 80 feet, and the nave is 78 feet by 27. The transepts are well opened out to the chancel by means of transverse arches. The interior height is 54 feet; the walls, including clerestory, being over 30 feet.

The whole is faced externally with Swanage stone, the tracery and mullions being of Bath. The interior is entirely of brick, red to the height of the window sills, and buff and white, in faint bands, upwards. The arches and pillars are also red brick, with stone caps; several smaller detached shafts being of white brick.

The church is fitted with open deal benches. The font stands on the west side of the westernmost pillar on the south side, near to the south porch.

The chancel is chorally arranged, and a handsome lectern stands at the east end of the nave. There is a reredos of oak, decorated in colour. The church is warmed with hot water, and lighted with gas pendants, each with a star of six burners. There are several memorial windows, beautifully executed by Messrs. Baillie and Co., Wardour Street, Oxford Street. A small bell has been hung in a temporary wooden cote until funds will allow of the completion of the tower and spire, the cost of which is estimated at £500.

The new parish is about to be formed into a rectory, under the Act passed last session, entitled, "An Act for Facilitating the Annexation of Tithes to District Churches."

The endowment from this annexation will be £50 per annum. The whole of the seats are free, which to a district containing 4,500 inhabitants, and increasing at the rate of one house per week, is a great boon.

There is an offertory collection after each service.

A. S.

Village Hospitals and Village Churches.

SIX years ago the medical practitioner of a little village in Surrey, bent upon alleviating the sufferings of his poorer patients, set on foot a scheme which has since been adopted in many other villages with great success. The scheme to which we allude was the conversion of a small cottage into a Hospital for the sick poor, or those suffering from any severe accident. The difficulty of ministering to such cases within the limited space of a poor labourer's dwelling, especially where surgical operations are required, or where quietness and silence are essential to the patient's recovery, must have been patent to all who have had any experience in these matters; and for these reasons it is not uncommon for the village doctor to send "accidents" to a distance from their homes for medical treatment, often at great physical agony to the poor sufferer, who with perhaps a broken leg or a dislocated shoulder, is jolted over a rough country road in a springless cart [1]. In the "village hospital" the labourer or artisan may find what they cannot find in their own confined dwellings,—an efficient nurse, a quiet domicile, a prescribed regimen of diet, and a surgeon who has at hand all the appliances that the case demands.

The subject of "village hospitals" seems to the writer of these remarks to be not altogether foreign to the objects of the "Church Builder," nor likely to be altogether without interest to its readers; and many advantages would obviously accrue from the proximity of such institutions to the Parish Church. Indeed the "village hospital" should, if possible, almost adjoin the Church; as it will thus afford to its sick

[1] At a recent meeting in Wiltshire for the purpose of establishing a "village hospital," a surgeon stated that he had lately had to take out the shoulder of a woman (crushed in a farm machine) in a cottage where the legs of the bedstead broke down during the operation, which he had to perform by the light of a farthing candle. On another occasion he had taken off a man's arm in a bedroom where there was not room for his assistant to stand with him between the bed and the wall.

inmates easy access to the public Services, and will also ensure them the frequent visits of the Parish Priest. The very picturesqueness which is so frequently the charming feature of our village churches and the scenery around them, will be calculated to assist the patient's recovery to health, while such a situation will certainly help to give a sober colouring to his reflections as he lies upon his sick-bed, and thus aid the healing both of body and soul. Nor can we well imagine any building more suitable to abut upon the House of Prayer than such an institution, occupying a position now, alas! too frequently usurped by the village ale-house.

In former days Hospitals were usually erected in connexion with Monasteries or Priories, and existing examples in various parts of the country bear witness to the compassionate wisdom of our forefathers in this respect, and testify to the ancient practice of making a Hospital for the sick, as well as homes for the aged, and schools for the young, contiguous to the Church [2].

It is almost unnecessary to remind our readers that the "village hospital" may be also adapted to furnish a Dispensary for the use of the whole parish; so that while it offers a temporary resting-place for the wearied practitioner during his round of visits, it will also obviate the inconvenience and loss of time to the poor in having to send, as is too often the case, to some neighbouring town or village for their medicines.

There are already several of these "village hospitals" in different parts of the country, supported in part by the annual subscriptions of the rich, and partly by the weekly payments of the inmates, whose contributions are estimated according to their means, by their employers and the manager of the Hospital: and the experience of these has shown that,

[2] St. Bartholomew's Hospital in London was founded A.D. 1102 as a sick hospital in connexion with the Priory of the Dominicans of St. Bartholomew; that of St. Thomas was founded by Richard, a Norman Prior of Bermondsey, and afterwards converted by Peter de Rupibus, Bishop of Winchester, into a Priory. In the ninth century there were twenty-four hospitals in Rome in connexion with churches or monasteries. The hospital masters were always in holy orders until the time of the Reformation in England, when the control of the hospitals became purely medical.

to accommodate from six to eight patients, a small farm-house or double cottage, having on the ground-floor a kitchen, scullery, sitting-room, and larder, and up-stairs from four to six rooms well ventilated, is all that is absolutely necessary to start with. Such an adaptation of existing means would doubtless be possible in almost every case, and might often form the nucleus of a permanent and more suitable erection. The total cost of furnishing such a cottage as a Hospital need not exceed seventy pounds, and the actual working expenses of the "village hospitals" already established vary from fifty to one hundred pounds a year,—a sum which might without much difficulty be raised in almost every parish by annual subscriptions assisting the small weekly payments of the sick inmates, or by some kind of "benefit club" that would offer to its members the advantages of an asylum in the Hospital whenever they required it.

Encouraged by the success of the experiments hitherto made in this direction, we may venture to look forward to a time not very far distant when the "parochial hospital" will be as universal an adjunct to the Church as the Parsonage or the Schools; and when we remember that the nursing of the sick at one of the largest London hospitals is conducted entirely by the ladies of one of our Sisterhoods, we may expect that in almost every parish some Christian lady will be found willing to devote herself to the cause of the Great Physician and His Church by filling the office of matron or nurse in such an institution, or at least directing and superintending the care of the sick poor.

R. H. N. B.

New Churches, and Churches Restored or Enlarged.

England.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

St. Paul's, Bolton.—Dioc., Manchester. Accom., 1,173; free seats, 414. Cost, £8,000.

* *St. Peter's, Cambois.*—Dioc., Durham. Archt., Mr. J. Clarke. Style, 13th century. Plan: nave, with Western porch and narthex, and apsidal chancel. Accom., 222; all free. Cost, £1,600. Grant, £100. Consecrated Dec. 29, 1865.

* *St. Stephen's, Copley.*—Dioc., Ripon. Archt., Mr. W. H. Crossland. Plan: clerestoried nave, N. and S. aisles, apsidal chancel, sacristy, and organ-chamber above. Accom., 670. Grant, £200.

Farnworth.—Dioc., Manchester. Cost, £2,500. The site, endowment, and parsonage, are the gift of the Earl of Bradford.

* *St. Philip's, Featherston.*—Dioc., York. Archt., Mr. J. Clarke. Style, Early Decorated. Plan: nave, apsidal chancel, organ-chamber, and vestry. Accom., 324; all free. Consecrated Dec. 28, 1865. Grant, £200.

St. Mark's, Gorton.—Dioc., Manchester. Archt., Mr. J. Holden. Style, Early English. Plan: nave, N. and S. aisles, and chancel. Accom., 600; free seats, 302. Cost £4,000.

Hurst Brook.—Dioc., Manchester. Erected and endowed at the sole cost of Mr. O. Whittaker, the site being presented by the Earl of Stamford.

St. Martin's, Haverstock Hill, London.—Dioc., London. Archt., Mr. E. B. Lamb. Plan: nave, N. and S. aisles, N. and S. transepts, chancel, and tower. Accom., 900; free seats, 400. Cost, £15,000. The church, parsonage, and endowment, are provided by one anonymous donor.

St. Barnabas, Islington, London.—Dioc., London. Style, Early Decorated. Accom., 1,300; free seats, 700. Cost, £5,800. Consecrated Feb. 24, 1866.

St. John's, Manchester.—Dioc., Manchester. Archt., Mr. Taylor. Accom., 850; free seats, 450. Cost, £3,800. Consecrated Feb. 19, 1866.

* *St. John's, Middlesborough.*—Dioc., York. Archt., Mr. Morton. Accom., 900. Cost, £6,000. Grant, £500.

St. Mary, Shackleford.—Dioc., Winchester. Archt., Mr. G. G. Scott. Style, Transition Early English. Plan: nave, N. and S. aisles, N. and S. transepts, apsidal chancel, and central tower. The church is the anonymous gift of a clergyman.

* *SS. Peter and Paul, Teddington.*—Dioc., London. Archt., Mr. G. E. Street. Style, Early Pointed. Grant, £200.

* *St. Paul's, Tupsley.*—Dioc., Hereford. Archt., Mr. F. R. Kempson. Plan: nave, N. and S. aisles, chancel, organ-chamber, and vestry. Accom., 533; all free. Cost, £2,100. Consecrated Nov. 17, 1865. Grant, £150.

* *St. John's, Warminster.*—Dioc., Salisbury. Archt., Mr. G. E. Street. Style, Early Pointed. Plan: nave, N. aisle, chancel, organ-chamber, vestry, and bell-turret. Accom., 313; all free. Cost, £2,700. Consecrated Sept. 21, 1865. Grant, £150.

St. James's, Waterfoot.—Dioc., Manchester. Archts., Messrs. Robinson and Stephens. Cost, £4,500.

* *St. John's, Woodland.*—Dioc., Carlisle. Archt., Mr. E. G. Paley. Style, 13th century. Plan: nave, and apsidal chancel. Accom., 150. Cost, £900. Consecrated Sept. 15, 1865. Grant, £60.

CHURCHES RESTORED OR ENLARGED.

* *St. Andrew's, Alderton.*—Dioc., Norwich. Archt., Mr. A. W. Blomfield. The nave has been restored, and a new chancel and vestry built. Addl. accom., 136; all free. Cost, £1,600. Reopened Nov. 1, 1865. Grant, £50.

* *Alvediston.*—Dioc., Salisbury. Archt., Mr. Wyatt. General restoration. Cost, £1,200. Grant, £15.

St. Thomas's, Ardwick.—Dioc., Manchester. Archt., Mr. J. M. Taylor. Enlarged, and rearranged internally.

Ashurst.—Dioc., Canterbury. Archt., Mr. H. W. Curzon. A handsome alabaster reredos has been presented by J. Field, Esq., of Ashurst Park.

Barkham.—Dioc., Chichester. The church has been generally repaired and restored.

* *Parish Church, Bradford-on-Avon.*—Dioc., Salisbury. Archt., Mr. Gill. Restored. Cost, £4,500. Reopened Feb. 20, 1866. Grant, £80.

* *Bradley.*—Dioc., Worcester. Archt., Mr. Hopkins. Entirely rebuilt. Plan: nave, chancel, tower, and spire. Accom., 190. Cost, £1,200. Grant, £30.

Burton Latimer.—Dioc., Winchester. Archts., Messrs. Slater and Carpenter. The tower and spire have been rebuilt, and other improvements carried out.

St. Mary's, Cambridge.—Dioc., Ely. A reredos of richly carved alabaster has been presented to this church by Professor Lightfoot.

St. Luke's, Cheltenham.—Dioc., Gloucester and Bristol. Archt., Mr. Middleton. A new chancel has been built, and the N. and S. aisles lengthened. Addl. accom., 100.

Chetnole.—Dioc., Salisbury. Archts., Messrs. Slater and Carpenter. New chancel and N. aisle.

Churston-Ferrers.—Dioc., Exeter. Archt., Mr. Ashworth. New vestry, general restoration, and entire internal rearrangement. Cost, £1,700.

* *St. Augustine's, Clutton.*—Dioc., Bath and Wells. Archt., Mr. J. Norton. Church rebuilt. Cost, £1,587. Grant, £15.

St. Cuthbert's, Darlington.—Dioc., Durham. Archt., Mr. G. G. Scott. The church has been completely restored and beautifully decorated.

* *St. Mary's, Datchet.*—Dioc., Oxford. Archt., Mr. Brandon. Two N. aisles and an organ-chamber have been built, and the nave enlarged. Grant, £25.

St. Andrew's, Deal.—Dioc., Canterbury. Archt., Mr. W. White. New chancel and organ-chamber, and internal decoration and rearrangement.

* *Holy Trinity, Drayton Parslow.*—Dioc., Oxford. Archt., Mr. W. White. Enlarged and repaired. Increased accom., 50. Grant, £20. Reopened Dec. 7, 1865.

St. Edmund's, Dudley.—Dioc., Worcester. Archt., Mr. Bourne. Restored and reseated.

St. George's, Evenley.—Dioc., Peterborough. Archt., Mr. Woodyear. Church entirely rebuilt. Cost, £5,000. Re-dedicated Nov. 24, 1865.

Everton.—Dioc., Ely. Reseated and decorated.

Christ Church, Gloucester.—Dioc., Gloucester and Bristol. The chancel has been enlarged, and new N. and S. aisles added. Addl. accom., 150; all free. Cost, £500.

St. Mary's, Gloucester.—Dioc., Gloucester and Bristol. The church has been decorated and reseated. Addl. accom., 112. Cost, £330.

* *Hockworthy.*—Dioc., Exeter. Archt., Mr. Davies. The church has been entirely rebuilt. Grant, £40.

Ide Hill.—Dioc., Canterbury. Archt., Mr. C. H. Cooke. Completely rebuilt. Accom., 261; all free. Cost, £2,580.

Kingsteignton.—Dioc., Exeter. Restored and repaired. Cost, £1,000. Reopened Dec. 19, 1865.

* *Lanivet.*—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. General restoration and rearrangement. Addl. accom., 122; all free. Cost, £1,600. Grant, £15.

Long Sutton.—Dioc., Lincoln. Archt., Mr. Slater. Restored and enlarged.

Lupton.—Dioc., Bath and Wells. Archt., Mr. B. Ferrey. The church has been almost entirely rebuilt.

* *Christ Church, Luton.*—Dioc., Ely. Archt., Mr. N. S. G. Halton. New south aisle and transept, and tower. Addl. accom., 180. Grant, £145.

St. Michael's, Markfield.—Dioc., Peterborough. Archts., Messrs. Millican and Smith. Restored and enlarged.

* *St. Mary's, Mildenhall.*—Dioc., Ely. Archt., Mr. J. Darkin. The tower and other parts of the church have been completely restored. Cost, £1,800. Grant, £10.

All Saints', Milton Ernest.—Dioc., Ely. Archt., Mr. W. Butterfield. Completely restored and decorated. Reopened Nov. 30, 1865.

* *St. Michael's, Monkton Combe.*—Dioc., Bath and Wells. Archt., Mr. C. E. Giles. Church rebuilt. Addl. accom., 102. Cost, £1,530. Grant, £50.

Otham. — Dioc., Canterbury. Archt., Mr. R. Wheeler. The church has been restored at a cost of £1,000, mainly contributed by the Rev. T. Brockman.

Peasemore.—Dioc., Oxford. Archt., Mr. G. E. Street. New chancel, and church decorated.

St. John's, Pencombe.—Dioc., Hereford. Archt., Mr. T. Nicholson. Completely rebuilt. Cost, £3,232.

* *St. Michael's, Rochford.*—Dioc., Hereford. Archt., Mr. H. Curzon. Restored and enlarged. Addl. accom., 45; all free. Cost, £775. Grant, £25.

Sandhurst.—Dioc., Oxford. New N. aisle, chancel aisles, and vestry and chancel rebuilt.

* *St. Edith's, South Reston.*—Dioc., Lincoln. Archt., Mr. J. Fowler. Church almost wholly rebuilt. Cost, £950. Grant, £50.

Stanton Fitzwarren.—Dioc., Gloucester and Bristol. Archt., Mr. J. W. Hugall. Repaired and restored. Cost, £900.

Taynton.—Dioc., Oxford. Archt., Mr. W. F. Poulton. The chancel has been rebuilt. Cost, £370.

St. Mary's, Templecombe.—Dioc., Bath and Wells. Completely repaired and renovated. Cost, £1,309.

Thatcham.—Dioc., Oxford. The church has been rearranged internally and decorated. Reopened Jan. 28, 1866.

St. Bartholomew's, Thruxton.—Dioc., Hereford. Archt., Mr. Chick. Completely restored. Reopened Feb. 13, 1866.

Walton.—Dioc., Oxford. Archt., Mr. D. Brandon. A new chancel has been added. Cost, £285.

* *St. Mary's, West Harptree.*—Dioc., Bath and Wells. Archt., Mr. C. E. Giles. The church has been rebuilt. Cost, £1,500. Grant, £45.

St. Andrew's, Weybread.—Dioc., Norwich. Archt., Mr. R. N. Phipson. The church has been internally and externally completely restored, and a new vestry erected.

* *All Saints', Wokingham.*—Dioc., Oxford. Archt., Mr. Woodyear. Partly rebuilt and enlarged. Cost, £4,551. Grant, £60.

* *Wyton.*—Dioc., Ely. Archt., Mr. R. Hutchinson. The church has been thoroughly restored and internally rearranged. Grant, £15.

Wales.

CHURCHES RESTORED OR ENLARGED.

* *St. Winifred's, Cwm-Toyddwr.*—Dioc., St. David's. Archt., Mr. F. R. Kempson. The church has been rebuilt. Addl. accom., 151. Grant, £105. Reopened Oct. 26, 1865.

* *St. Mary's, Llanfairisgaer.*—Dioc., Bangor. Archt., Mr. J. E. Weightman. The church has been rebuilt on the old site. Addl. accom., 204; free seats, 181. Grant, £130.

* *St. Llwchaiarn's, Llanllwchaiarn.*—Dioc., St. David's. Archt., Mr. R. J. Withers. Restored and partly rebuilt. Cost, £1,100. Grant, £100.

* *Mamhilad.*—Dioc., Llandaff. Archt., Mr. F. Pritchard. Repaired and restored. Cost, £460. Reopened Oct. 9, 1865. Grant, £40.

A Temporary Iron Church, capable of accommodating 375, has been erected in Tyndall's Park, Gloucester.

A Chapel for the workhouse at Kidderminster has been consecrated. Archt., Mr. Hopkins. Plan: nave, chancel, and sacrarium. Accom., 222 adults, and 50 children. Cost, £700.

A Temporary Church, dedicated to St. James, has been erected at Winford.

The promoters of the *Gravesend Mission* desire gratefully to acknowledge several Contributions in Postage Stamps from A. E. M. and others, in reply to the Advertisement in this Magazine.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on Jan. 15th,

Feb. 19th, and March 19th, 1866, grants of money, amounting to £766[1], were made in behalf of the following objects:—

Building new Churches at Ellerch, Parish of Llanbadarn Fawr, Cardigan; Greenwich, St. Peter; Leadgate, Parish of Lanchester, near Gateshead; Llandewi, Parish of Llangerniew, Denbigh; Pontypridd, Glamorgan; Saltburn, near Redcar; Sculcoates, All Saints, Parish of Hull; Stockton-on-Tees, St. James; Valley End, Parish of Chobham, near Bagshot; and Warrington, St. Ann.

Rebuilding the Churches at Ampleforth, near York; Canterbury, St. Mary Breding; Church Aston, near Newport, Salop; Compton Abbas, near Shaftesbury; Luddesdown, near Gravesend; Mathry, near Haverfordwest; and Pipe and Lyde, near Hereford.

Enlarging, re-arranging the seats, and restoring the Churches at Arnesby, near Leicester; Aust, near Bristol; Blean, near Canterbury; Bridestowe, North Devon; Burton Abbott, near Farringdon; Colwick, near Nottingham; Gresford, near Wrexham; Great Munden, near Ware; Hartlepool, St. Hilda; Kingsland, near Hereford; Little Marlow, Bucks; Oswaldtwistle, near Bury, Lancashire; St. Columb Major, Cornwall; Walker, near Newcastle; West Hide, near Hereford; and Witney, Oxford.

The grants formerly made towards building the Churches at Chapmanslade, near Westbury, Wilts; Glanmor, Parish of Llanelly, Carmarthen; rebuilding the church at Henfywyw, Carmarthen, and reseating Clavering Church, near Bishop Stortford, were increased. A grant was also made towards building a School Church in the District of St. Fagan, Aberdare. The Society likewise accepted the trust of the following Repair Funds:—Beltingham, Northumberland; Cold Ash, Parish of Thatcham, Berks; Dunham, Parish of Bowdon, Cheshire; East Holme, near Wareham, Dorset; and Donisthorpe, Derby.

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[1] The grants made at these Meetings, in consequence of the great exhaustion of the Society's funds, were not more than one-third in each case of what would formerly have been given. As regards the Special Fund also, several outstanding applications still remain, with but a balance of £8 on the part of the Committee to give them a favourable reply. Contributions, therefore, to the Society's funds are most urgently needed.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Dec.	28	Tenterden	*S*	£7	19 6
Jan.	2	Canterbury	*A*	41	11 5
	11	Rolvenden	*O*	0	12 6
Feb.	23	Canterbury Diocesan	*A*	236	2 2

York.

Jan.	3	Westow	*S*	0	16 6
	13	Stokesley	*A*	4	4 0

London.

Dec.	16	Sydenham	*A*	7	13 0
Feb.	3	Stratford, St. Paul's ...	*S*	£6	1 5
	3	Westminster, St. John's	*A*	3	4 7
	16	Hampstead Church Extension Fund	*A*	40	0 0
	27	Forest Hill	*S*	10	0 0

Durham.

Dec.	28	Darlington, St. John ...	*S*	1	0 0
Jan.	2	Lynesach	*O*	0	7 9
Feb.	1	Durham Diocesan	*A*	106	6 10
	1	Haughton-le-Skerne ...	*A*	3	3 0
	7	Darlington, St. John's	*O*	1	0 0

Winchester.

Dec.	4	Emery Down	*S*	£2	11 3
	8	Pennington	*S*	2	12 0
	11	Southampton, St. Peter	*A*	11	17 6
	22	Winchester	*A*	9o	0 0
Jan.	10	Fair Oak	*S*	2	0 0
Feb.	3	Winchester, Ch. Church	*S*	3	12 6
	19	Southsea, St. Luke's	*S*	7	2 0
	19	Waterbeach	*S*	2	18 11

Bangor.

Bath and Wells.

Dec.	6	Oakhill	*S*	2	4 7
Jan.	27	Corston	*S*	1	14 6
Feb.	24	Martock with Long Load	*S*	6	4 9

Carlisle.

Jan.	5	Ainstable	*O*	1	4 9

Chester.

Dec.	20	North Rode	*S*	4	3 4
	28	Ince	*S*	5	8 6
Jan.	17	Huyton	*S*	10	2 6
	19	Disley	*O*	1	0 0

Chichester.

Dec.	13	Portslade	*S*	0	17 0
	28	Balcombe	*S*	5	0 0

Ely.

Dec.	6	Fenstanton	*S*	2	3 7½
	6	Hilton	*S*	2	2 4
	6	Houghton	*S*	1	5 7
	6	Fen Drayton	*M*	6	8 7
	9	Milton	*S*	3	5 6
	30	Bury St. Edmund's	*A*	5	15 0
Jan.	8	Hemingford Greys	*A*	2	13 0
	17	Milton Ernest	*S*	1	9 2

Exeter.

Dec.	13	St. Breock	*S*	1	5 0
	20	Drewsteignton	*S*	6	12 3
	28	Exeter, St. Pancras	*S*	0	14 9
Jan.	2	Truro, St. George	*S*	0	10 0
	19	St. Hilary	*S*	1	10 0
	22	St. Just, and St. Anthony in Roseland	*S*	2	3 6
	23	Manaton	*S*	0	7 3
	31	Merton and Huish	*S*	5	0 0
Feb.	22	Alphington	*S*	4	10 6
	23	Branscombe	*S*	5	0 0
	23	Torquay, St. Mary's	*S*	1	11 9
	27	Street Chapel	*S*	1	12 3

Gloucester and Bristol.

Jan.	5	Bream	*O*	2	0 0
	6	St. Briavels	*O*	1	10 0
	10	Kingston, St. Michael	*S*	2	9 0
	18	Gloucester	*A*	5	5 0

Hereford.

Dec.	14	Westbury	*S*	1	4 8
	19	Hay	*A*	1	1 0
	29	Lighton	*A*	2	17 0
Feb.	12	Bridgnorth, St Leonard	*S*	3	0 0
	28	Pipe and Lyde	*O*	1	1 0

Lichfield.

Dec.	12	Bushbury	*S*	16	3 2
	14	Darley	*S*	3	6 6
	20	Forsbrook	*S*	3	14 0
	22	Alvaston	*S*	4	2 6
	29	Ash	*S*	5	4 4
Jan.	2	Buildwas	*S*	£3	10 0
	2	Colwick	*S*	5	0 0
	6	Cound	*O*	3	10 9
	30	Lilleshall	*O*	2	10 0
Feb.	7	Prees	*O*	1	9 3
	8	Chesterfield	*S*	9	12 8
	12	Horsley	*A*	3	0 0

Lincoln.

Dec.	5	Brinsley	*S*	1	7 5
	5	Weston	*S*	0	14 0
	5	Saundby	*S*	0	8 4
	5	North Wheatley	*S*	0	17 10
	5	Greetham	*S*	1	13 6
	6	Clee	*S*	2	4 11
	6	Corringham	*S*	1	17 3
	6	Harpswell	*S*	0	14 6
	7	Althorpe	*S*	1	1 6
	7	Flintham	*S*	2	0 0
	8	Wootton	*S*	2	14 8
	10	Widmerpool	*S*	4	0 0
	10	Welton	*S*	2	0 0
	11	Hawton	*S*	4	2 0
	11	Burwell	*O*	1	0 0
	11	Muckton	*O*	0	10 0
	12	Burgh-le-Marsh	*S*	2	9 0
	12	Elston	*S*	3	13 5
	12	Gunby	*S*	0	16 6
	12	Fleet	*S*	4	0 3
	12	Mattersey	*S*	1	0 7
	13	Roxby	*S*	1	4 8
	13	Finningley	*S*	1	10 0
	15	Holton	*S*	0	18 0
	16	West Bridgford	*S*	1	4 6
	19	Sixhills	*S*	0	19 0
	19	North Willingham	*S*	3	15 0
	19	East Retford	*S*	8	10 0
	19	North Kelsey	*S*	0	15 8
	19	Swallow	*S*	1	6 4
	20	Harrington	*S*	1	12 3
	20	Brinkhill	*S*	1	7 0
	20	Quarrington	*S*	1	14 2
	20	Epperstone	*S*	2	19 8
	21	Moulton	*S*	4	17 4
	21	Asterby	*S*	0	10 8
	21	Calkwell	*S*	0	12 4
	21	Wyham & New Ormsby	*S*	0	19 0
	21	Lissington	*S*	1	2 0
	21	East Retford	*S*	8	10 0
	22	Hougham	*S*	2	16 8½
	22	Marston	*S*	3	3 3½
	22	Wellow	*S*	0	11 9
	22	Epworth	*S*	2	0 0
	22	Coverton	*S*	1	1 9
	23	Barnoldby-le-Beck	*S*	1	7 0
	23	Bitchfield	*S*	0	16 6
	23	Bassingthorpe	*S*	1	2 6
	26	Usselby	*S*	0	17 6
	26	Healing	*S*	1	7 8
	26	Scampton	*S*	3	8 0
	27	Spilsby	*O*	3	10 0
	27	Kirton	*S*	1	0
	27	Gretford	*S*	2	10 7
	27	Wilsthorpe	*S*	1	5 4
	27	Moulton	*S*	0	16 6
	28	Lowdham	*S*	3	15 8
	28	Broughton Sulney	*S*	0	17 0
	28	Scartho	*S*	0	12 8
	28	Blankney	*S*	6	3 4
	28	Eakring	*S*	1	3 6
	29	Kirby-on-B. in	*S*	2	3 6
	29	Lincoln, St. Peter's, Castle Gate	*S*	3	18 2

Dec.	29	Cherry Willingham ...*S*	£1	0	11
	29	Barnelby .....*S*	1	7	0
	30	Wragby .....*S*	2	4	10
	30	West Barkwith .....*S*	0	16	6
	30	Markham Chuton .....*S*	2	12	6
	30	Nottingham, St. Paul...*S*	4	0	5
	30	Market Rasen .....*S*	4	19	0
Jan.	2	Sibsey.....*S*	6	9	6
	2	Mablethorpe.....*S*	0	19	6
	2	Waddington.....*S*	2	18	0
	2	Westborough .....*S*	1	3	1
	2	Doddington .....*S*	1	4	2
	2	Scopwich .....*S*	1	0	4
	2	Kirby Green .....*S*	0	15	0
	2	Hickley .....*S*	2	3	6
	2	Partney .....*S*	6	7	0
	3	Teversal .....*S*	1	4	0
	3	Owston and Gunthorpe*S*	3	11	0
	3	Dunham .....*S*	5	9	11
	3	West Retford .....*S*	7	0	0
	3	East Barkwith .....*S*	1	15	0
	5	Gainsborough, Par. Ch. *S*	12	11	7
	8	Wadingham .....*S*	0	11	6
	15	South Carlton .....*S*	5	12	0
	17	Harmston .....*S*	1	4	0
	18	Aylesby .....*S*	0	19	7
	18	Riby .....*S*	1	6	6
Feb.	1	Careby.....*S*	2	15	0
	27	Barnetby .....*S*	1	15	10
	27	Gainsborough, Holy Trinity.....*S*	4	0	7
	27	,, Alms Box	1	5	7

Llandaff.

Dec.	6	Llanfrechfa, All Saints *S*	2	5	0
	7	Pontypool, St. James...*S*	1	12	0
	8	Penmark .....*S*	1	19	0
	12	Tredegar .....*S*	4	16	5
	23	Mountain Ash .....*S*	2	16	0
	27	Dixton .....*O*	1	15	0
	28	Newcastle.....*S*	2	15	6
	28	Lalestone .....*S*	0	16	4
	28	Tythegston .....*S*	0	7	0
Jan.	2	Llanishen and Trellech Grange.....*S*	1	15	6
	10	Newchurch .....*S*	1	10	0
	10	Itton .....*S*	2	6	6
	23	Llanharan .....*S*	3	5	0
	30	Caldicot .....*O*	3	0	0
Feb.	14	Penterry .....*S*	0	13	5
	14	Devanden .....*S*	0	12	4
	15	Llangattock-juxta-Usk *S*	1	0	0
	15	Llandough .....*S*	2	5	7
	16	St. Bride's Major.....*S*	5	0	0
	16	Merthyr Mawr.....*S*	2	10	0
	16	Monknash.....*S*	1	7	0
	16	Llandow .....*S*	1	0	0
	16	Nolton Chapel .....*S*	2	11	1
	16	Ewenny.....*S*	1	15	0
	16	Llantevit .....*S*	1	13	4
	16	Llysworney .....*S*	1	19	4½
	16	Coychurch.....*S*	1	3	4½

Manchester.

Norwich.

Dec.	19	Bacton .....*S*	0	19	6
	22	Colkirk .....*O*	3	11	6
	27	Mundford .....*S*	1	6	2
Jan.	18	North Pickenham .....*S*	1	15	9
	19	Brampton.....*O*	0	10	0

Oxford.

Nov.	23	Oxford .....*A*	£52	0	9
Dec.	22	South Hinksey .....*O*	1	0	0
Jan.	2	Henley-on-Thames.....*A*	6	2	0
	10	Chesham .....*S*	1	5	0
	15	Letcombe Regis .....*S*	0	10	0
	17	Windsor and Eton ....*A*	16	14	6

Peterborough.

Dec.	12	Denford .....*S*	3	1	0
	20	North Kilworth .....*S*	1	0	0
	22	Brixworth.....*S*	2	10	0
	29	Barlestone.....*S*	1	13	8
	30	Finedon .....*S*	3	9	6
	22	Great Oxenden.....*S*	3	7	0
Feb.	21	Market Harborough ...*A*	5	0	0

Ripon.

Dec.	2	Leeds, St. Matthew.....*O*	5	0	0
	4	Flocton .....*S*	2	17	10
	13	Dunsforth.....*S*	1	6	10
	18	Kirkheaton .....*S*	2	13	6
	21	Cantley, St. Mark's.....*O*	1	0	0
Jan.	4	Horsforth .....*S*	1	4	0
	17	Adel.....*S*	1	0	0

Rochester.

Dec.	11	Bushey .....*S*	5	10	1
Jan.	1	Elmdon .....*A*	3	18	9
	9	Stifford .....*S*	1	2	6
	9	Cheshunt, Parish Ch....*S*	11	8	0
		,, St. James's..*S*	1	6	0
	9	Strethall .....*A*	3	18	9
	10	Tring .....*A*	1	3	0
	18	Brentwood .....*A*	1	8	0
	23	Colchester, St. John's...*S*	1	18	5
	23	Myland .....*S*	2	9	3
	23	Tillingham .....*S*	1	14	6
	28	East Donyland.....*S*	2	2	6

Salisbury.

Dec.	7	Bridport .....*S*	3	0	8
	30	Sutton Waldron .....*S*	1	19	3
Jan.	2	Osborne and Castleton..*S*	1	7	5
	4	Allington .....*S*	0	10	0
	8	Holwell .....*S*	0	10	6
	10	Shaftesbury, Holy Trin. *S*	2	11	11
	13	Lyme Regis.....	0	16	8
	15	Beaminster .....*O*	5	0	0
	31	Salisbury Diocesan ...*A*	97	3	3
	31	Leigh .....*S*	1	6	2
Feb.	10	Dorchester, All Saints' *S*	5	14	0

St. Asaph.

Dec.	8	St. Asaph, St. George...*S*	2	4	6
	28	Cefn, St. Mary.....*O*	2	12	0
Feb.	8	Whittington.....*A*	1	10	0
	16	Hawarden Ch. Union..*A*	26	19	2

St. David's.

Dec.	5	Llanbedr-Painscastle...*S*	0	5	0
	26	Llandrillo-yn-Rhos.....*S*	2	9	0
	28	Llanllwchaiarn.....*S*	2	4	1
Jan.	4	Llangoedmore .....*S*	2	3	7

Worcester.

Dec.	20	Farnborough .....*S*	4	10	2
	28	Yardley Wood .....*O*	3	7	8
	29	Grimley and Hallow ...*A*	3	6	6
Jan.	2	Shirley .....*O*	6	2	2
	6	Hagley .....*A*	12	1	0

Sodor and Man.

The Church-Builder.

No. XIX.

New Parish Church, Fulford, near York.

THE present Parish Church being a small, miserable, dilapidated brick building, some distance from the village, a new Church has been in contemplation for about a generation, but sufficient funds to warrant a commencement were forthcoming only about a year since.

A Committee was then formed, designs advertised for, and from about forty submitted in competition, the one engraved on the next page, submitted by Mr. J. P. Pritchett, of Darlington, was selected, and is now nearly completed.

The plan comprises nave, 67.0 × 20.0; transepts, 20.0 × 19.0; aisles, 10 feet wide; chancel, 30.0 × 20.0; and chancel aisles, containing on north side the vestry, and on south side an organ chamber. At the south-west corner is a tower with spire 140 feet high.

The style adopted is the early French Decorated; internally the piers are cylindrical, of red stone, the caps being elaborately carved.

The nave roof is a curved brace roof open to the apex.. The chancel roof is of similar construction, but boarded at the back of the curved braces. Both are supported on corbels, having sawed caps, red stone shafts, and moulded bases resting on angles. The chancel and all the passages are to be laid with Mosaic tile. All the woodwork is deal stained with Swinburn's Liquid Oak Dye, and the glass is Hartley's Cathedral Tinted Glass.

The amount of contract is £3,420, and the total outlay, including site, professional and all other expenses, is expected to amount to about £4,800.

J. P. P.

Church Building in Liverpool.

No. II. DURING THE LAST HALF-CENTURY.

THERE are some who may think that few events will present themselves for record in a period so comparatively brief as fifty or fifty-five years; but they have little idea of the rapidity with which we change our destinies, and "make history." It has been shown that the town of Liverpool doubles its commerce in fifteen years; its area in twenty-two years; and its population in twenty-five years. Of course these are quadrupled in the respective periods of thirty, forty-four, and fifty years! In other words, during half a century our commerce has increased elevenfold, our area which is built over sixfold, and our population fourfold! These simple facts include histories within themselves; and it is clear that the changes experienced during a single life-time, in a stirring town like this, are more numerous than all those witnessed by a somnolent midland city since the Wars of the Roses, or even the Norman Conquest.

[A. 1811—1821.] In 1811 the population of the town was between a fifth and a sixth of what it is at present: but during the decade which commenced at that date, it added 24,096. The gross population had therefore risen in 1821 to 118,972. The spiritual provision made for this increase was somewhat peculiar in character as well as in locality. One church was erected in the suburban district called Edge Hill, where the villas of the wealthy had begun to congregate: another was erected in the outer township of Everton, then a beautiful retreat with about 1,300 inhabitants. Two others were built among the growing population of the town by individual gentlemen, and a fifth was the Church of the School for the Blind. The whole of these were built in accordance with Acts of Parliament, the promoters possessing a proprietary interest in the churches;

rchitects.] Fulford Church. [Pritchett and Son.

so that, though four of them are nominally parochial or have ecclesiastical districts assigned to them, they do not necessarily afford accommodation for ordinary worshippers.

In 1861 the church of St. Philip, which is one of these, had only 590 under the pastoral charge of its incumbent, while another church in the parish of Liverpool had 26,974; yet St. Philip's Church is attended by a large and wealthy congregation, indeed it is virtually an episcopal chapel in one of the best parts of the town.

The chapel of the School for the Blind affords an illustration of the principle of Voluntaryism, even in the Established Church. The duties of its minister are congregational, not pastoral; and the success of the charity depends in some degree on the number and wealth of those who compose the congregation. The institution has therefore been removed from a part of the town which had become poor to one which was then and is still rich; and the chapel is now better supported than it would have been at its former site.

Assuming, as before, that two-thirds of the new population required free accommodation in churches, while one-third were willing to pay for it, we have the following statement:—

8,032 paying population, 4,657 accommodation = 58 per cent.
16,064 poor „ 553 „ = 3½ „

[B. 1821—1831.] During this decennial period the town added 86,600 to the population, and rose to 208,572 in all. There were seven new churches added, viz. St. Michael's, St David's, St. Martin's, St. Bride's, St. Luke's, in Liverpool proper; St. Augustine's, in Everton; and St. Jude's, in Edge Hill. Almost every one of them requires a separate paragraph of explanation, but we must try to condense.

The three churches of St. Michael, St. Luke, and St. Martin were built by the Corporation of the time; they were therefore very costly, slow in their progress, and, probably not by accident, they were conveniences for performing family kindnesses. As an illustration of cost, it may be stated that St. Martin's cost £10 per sitting, St. Michael's £34 12*s.*, and St. Luke's £44!!

In the Act of Parliament for the building of St. Martin's, 1829, the clauses occur which authorize the Bishop to set apart

ecclesiastical districts connected with the several churches; and in January 1831 the first eight[1] were so set apart.

The church of St. David is virtually a Welsh Episcopal chapel for the whole town, and all its services are in Welsh; yet it is legally a District Church, and may possibly soon become the only church of a new parish, by the operation of Lord Blandford's Act. At present there is an English service in a school-room in the district, but there is no permanent provision made for it; and in the case supposed the parishioners may be compelled to go beyond their own limits for the purposes of public worship.

The rapid increase of population is exemplified by the facts connected with St. Augustine's district. In 1846 it was a mile and a quarter long, and of an average breadth of three furlongs; and its population was under 3,000. In 1852 a part was cut off to form the district of St. Chrysostom, and that of the residue had risen in 1861 to 12,921, while the population of St. Chrysostom's portion amounted at Christmas last to nearly 19,000. In effect the population of the old St. Augustine's district has been multiplied elevenfold in twenty years, or has added, up to the present time, 30,000 to the original 3,000.

28,867 paying population,	6,646 accommodation	=	23 per cent.
57,733 poor „	3,503 „	=	6 „

These figures seem to show a greater attention to the wants of the poor, but much of this is in appearance only. The churches were built larger than before, money being squandered without any equivalent; some being such as an ordinary voice cannot fill, while ordinary clergy cannot draw together worshipping congregations in such crowds. Thus the five churches, St. Michael's, St. Martin's, St. Bride's, St. Augustine's, and St. Jude's appear to contain jointly 2,953 free sittings; but in each of them 1,000 sittings are reserved to be let for money.

[C. 1831—1841.] At the end of this period the gross population was 286,487, the decennial increment being 89,578. The census of 1831 had awakened attention to the spiritual desti-

[1] These were St. Paul's, St. Martin's, St. Anne's, St. Thomas's, St. Michael's, St. David's, St. George's, and St. Bride's. All the other parts of the parish were supposed to be visited by the Rectors and their Curates.

tution of the town, and the unusually rapid increase of population; Parliament had begun to afford facilities for Church building; and the removal of the Botanic Gardens to a more distant point from the centre of the town had given origin to a new quarter filled with respectable streets and comfortable residences. Within its limits were erected St. Catherine's and St. Saviour's of this period as well as St. Bride's of the previous period; and in its neighbourhood the number of places of worship of various kinds is about ten times[2] as great as in the poor and ignorant and immoral parts of the town.

In addition to the two churches mentioned, St. Matthias's and All Saints' were added to the parish in this period. The former was at the time a sort of chapel of ease to the population still connected with "the old church," St. Nicholas; and the latter had been converted from a ball court into a sort of American Episcopal chapel, before it was licensed for the Church's service. It was afterwards sold by the proprietor and became St. Joseph's Roman Catholic chapel, while a new All Saints' arose in a portion of the district.

A church was also erected in the township of Kirkdale, now a part of the borough, its population being then about 3,000; and in Toxteth Park, about half of which township is included in the modern borough, the churches of St. John the Baptist and St. Thomas were added. In 1829 and 1840 respectively, two churches were called St. Martin's *in the Fields* and St. Thomas's *in the Fields;* in 1861 their two districts stood at the top of the list in the matter of population, the one having 26,974, and the other 20,362! The Mariners' Church, containing 1,000

[2] Two circles are described on the map, each with a radius of 500 yards, the one in a poor district, and the other in a rich one. "The former includes a population of not fewer than 35,000, for whom there are twelve places of worship, some of them very small; the latter includes only 10,000, yet there are thirty places where prayer is wont to be made. The supply, as compared with the demand, is better in the one case than in the other, nearly in the ratio of 10 to 1. In the ecclesiastical district, where the centre of the upper circle lies, there are eight or nine dissenting chapels; in that which comprises the lower centre there is only one, a sort of missionary station, capable of accommodating 120."—*Condition of Liverpool, Religious and Social*, 1858, p. 14.

free seats, is not noticed with the others, as it is designed for a special and migratory population.

26,972 paying population, 7,590 accommodation = 28 per cent.
53,943 poor „ 2,180 „ = 4 „

In St. Catherine's, St. John the Baptist's, and St. Mary's, Kirkdale, though 1,200 seats were nominally set apart for the poor, some of them were in bad positions; and in each of them 1,000 seats were reserved, as in cases just noticed, for appropriation. In St. Matthias's and St. Saviour's, though 750 are left open for the poor, 1,900 are reserved, or an average of nearly 1,000 for each. The licensed chapel called All Saints' had 2,000 sittings, and only 100 of them were free!

[D. 1841—1851.] Though we have arrived at comparatively modern times, a new Liverpool has sprung up since the former of these dates, larger in area than the old town which existed previously, and equal to it in population. In the meanwhile, much attention has been given to the neglected poor who crowd together by a system of self-classification; and various attempts have been made, with more or less success, to remedy the neglect of past generations. Accordingly, if we examine the area of the town in 1841 and its area in 1866, and reckon the churches in the new and old portions, the result is somewhat startling! It is, that rather more than half the population, residing within the limits of 1841, have forty-two churches; while nearly half the population, residing beyond those limits, have *only twelve churches*. "Of course a certain number come down into town on Sunday to worship in their accustomed places; but in our large towns the limits to 'a Sabbath day's journey' become very narrow, while many have a strong objection to wandering over parish boundaries." It is evident, however, that our new population is as usual greatly neglected by the members of the Established Church.

In the ten years the population rose to 376,065, so many as 89,578 being added; and the analysis is as follows:—

29,859 paying population, 6,247 accommodation = 21 per cent.
59,719 poor „ 5,517 „ = 9 „

Eleven new churches were added during this period, few of

them so absurdly large as those of former years; and the figures show a much greater attention to the wants of the poor. The three churches of St. Bartholomew, St. Barnabas, and St. Clement, were built in the north, south, and east respectively; the patronage was in five trustees, of whom the Right Reverend John Bird Sumner (but not the "Bishop of Chester") was one: and these together supplied increased accommodation for 3,650 worshippers. Of these again more than one-third were free, and the rest were intended to be let at low rates.

Under Sir Robert Peel's Act of 1843, four new Districts were set apart in some of the poorest parts of the town; and as three of the churches were consecrated during this period they became the centres of the New Parishes of St. Simon, All Saints', and Bevington. For the increasing population of Everton, on the borders of the parish of Liverpool, two churches were erected;—St. Peter's, by the efforts mainly of one man, and Christ Church, as the memorial of a family to their late father. In Toxteth also two were erected, viz. St. Paul's, Prince's Park, and St. Matthew's. The only other which remains to be mentioned is St. Silas's, an offshoot from St. Jude's.

[E. 1851—1861.] In this decennial period 80,641 were added to the population, and the gross number rose to 456,706. The increase was not so large as during the previous period, either absolutely or relatively; that is to say, the progress of population was less rapid. The progress of Church-building was also less rapid; for an opinion had gained ground that we required living agency rather than bricks and mortar, and that some of the sites chosen had been badly selected. Accordingly, only eight District Churches rose, as compared with eleven in the previous ten years; and the entire accommodation gained was 7,731 instead of 11,764. But it should be added that the chapel of the Orphan Asylums had been consecrated under the name of the Church of the Holy Innocents; and, as it is not parochial, there is a sort of balancing fact that much of the district of St. John the Divine, Fairfield, lies in the borough, though the church itself is beyond.

During this period also the Open Church movement was inaugurated, and two of the churches, containing about 800 sittings each, are wholly unappropriated. The system has also

progressed indirectly: for in the churches of this period, for the first time, the free seats amount to more than 50 per cent of the whole.

Of the eight new churches of the period, three are in Liverpool proper, one of them being the centre of a new (Peel) Parish; three are in Everton, which has received to a large extent the increment of population; one is in Toxteth; and the eighth stands within the limits of Kirkdale, though its district and population are almost exclusively in Liverpool.

[F. 1861—1866.] In 1861, the writer was successful in his efforts to have the census of the town taken in Ecclesiastical Districts; and so thoroughly was this done, that even conventional districts were enumerated separately, as well as the portions into which each is divided by a ward boundary. A descriptive pamphlet was published, illustrated by a district map; in which the population of each of the forty-nine districts was given, and of the seventy-one subordinate portions composing them. In the pamphlet, the formation of a new Church Building Society was advocated, and six localities were marked in colour, where efforts ought to be made. The project was not encouraged, yet for four years it was never allowed to drop; and in 1865 a great Society for Church and School Extension was inaugurated.

In the meanwhile, by private efforts, two new churches have been built in one of these six districts; two others are approaching completion; and two new ones have been built and consecrated, which were not suggested at that time. The sites of four others have been secured, and for the completion of one of these, the whole of the funds are in readiness.

While some of these events were going forward, the promoters of Church Building were cheered by the announcement of the funds in the hands of the Ecclesiastical Commissioners, and their proposed mode of applying them. In former years it was found comparatively easy to raise the physical structure, but the great difficulty was the raising of an endowment: in future years that difficulty will be in a great degree removed, and Church Extension will be much more rapid.

Much of the delay from 1861 to 1865 arose from differences of opinion respecting patronage; some preferring that which is

official, and others advocating trustees, the colour of whose theology they know. By the plan adopted, the whole of this subject is avoided. The committee raise funds and vote them in aid; but they build no churches themselves. The detailed arrangements are left to the various local committees.

Before the inaugural meeting of the Society, on the 13th of November last, an interesting paper was published, entitled the "Progress of Liverpool and of Church Building in it;" and since Christmas, a thorough survey has been made of the whole town, which has been embodied in a report. This was printed in one of the newspapers, and has been thrown into pamphlet form, accompanied by an interesting ecclesiastical map. The following extract from the preface to this report speaks for itself.

"Up to the 1st of May, £51,000 had been contributed to this fund; while five townsmen have been engaged each in erecting a church at his own expense, three in Liverpool, and two at a distance. A sixth church is about to be erected by an individual, and the cost of a seventh has been offered conditionally. The entire expenditure on these will considerably exceed £50,000. Besides, a sum of about £14,000, raised in connexion with the Church Aid Society, has just been invested for the purpose of supplementing the incomes of ill-paid incumbents. Thus, within a period of about eighteen months, the town of Liverpool has set apart more than £115,000 for Church purposes. It is estimated that in the erection of churches and schools, the grants from this Society will call forth at least £50,000 more in local subscriptions."

Allusion has been made to the wasteful expenditure of money in building churches. The following is worthy of notice. "Not unfrequently, the error in church building is multiplied. For example, a church is wanted to accommodate 800, and at a cost of not more than £3 per sitting: and a church is built to accommodate 1,600, at a cost of £6 per sitting. It thus costs *four* times as much as was necessary. The additional seats which were not needed are useless, because they are not available there, but they are reckoned among the church accommodation of the town; and expense is entailed upon the congregation for keeping this larger and more costly fabric in repair."

Unfortunately, Liverpool has not been exempt from extrava-

gance in this respect. The fifty churches of oldest dates, cost a little over or under half a million, or £10,000 each on the average; and one, which has little architectural beauty to show, cost the price of a Cathedral. It has been computed, that if the whole of these fifty churches were burned down, they could be replaced by others sufficiently large, and equally beautiful, convenient, and substantial, at a saving of about £160,000. Yet labour and materials have greatly increased in price since some of them were erected. In other words, as much money has been wasted as would have endowed each of them with £150 a year, assuming that safe investments could be found at 4½ per cent.

There are many points connected with Church history and Church management in Liverpool, which there is not space to notice; and perhaps they would be rather out of place in an article on Church Building merely. At all events, I shall be thankful if I have not exceeded my limits, and I beg to tender my apologies to the Editor and his readers if I have done so.

A. H.

St. Bartholomew's Church, Charlton.

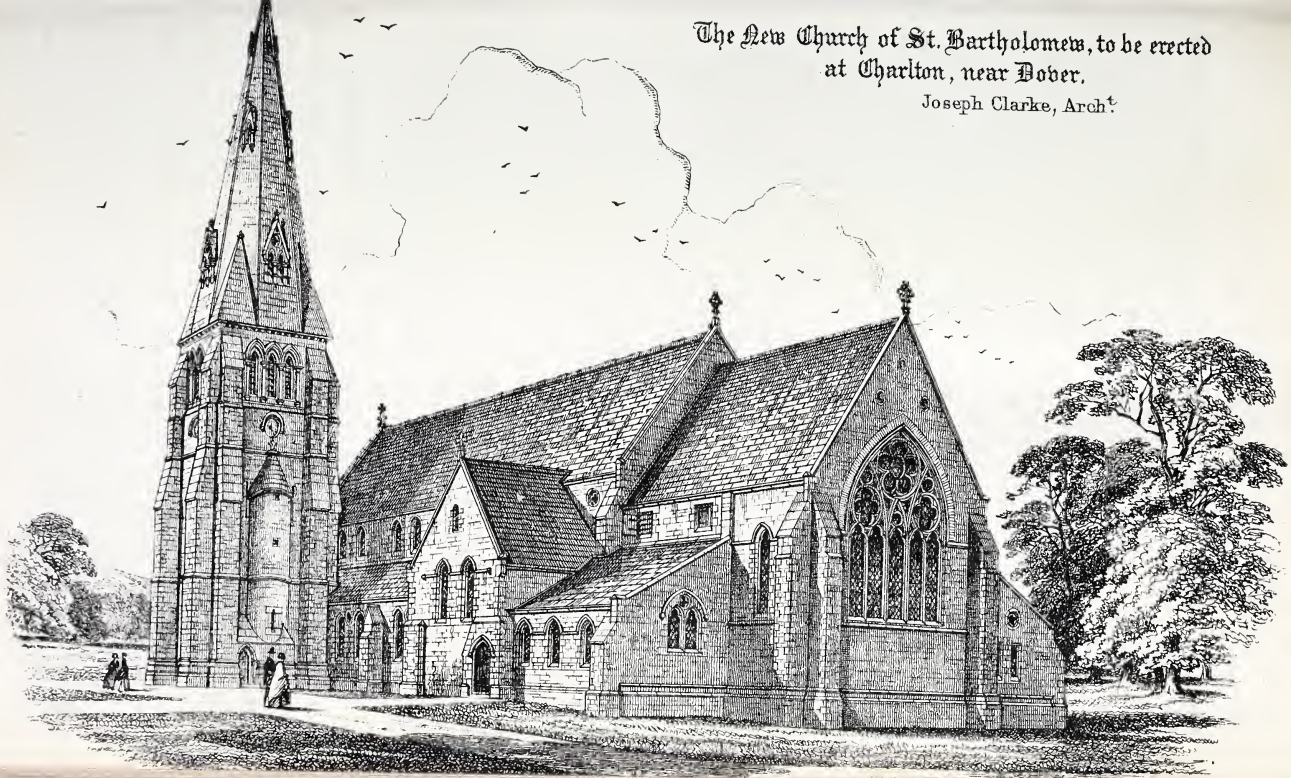
THIS large and increasing suburb of Dover was, within the memory of some still alive, a small outlying village, and the ground, now overspread by a thick network of streets and alleys, with their two unbroken lines of crowded houses, had only here and there, not fifty years ago, in the midst of its meadows and hedgerows, but a few thatched cottages.

The rapid growth of Charlton, resulting, amongst other causes, from the wholesale destruction of houses about the harbour of Dover, for railway purposes, has created a difficulty in respect to church accommodation, happily not common in the diocese of Canterbury.

The parish contains a population (almost exclusively of the poorest class) which now exceeds 6,000, and which, from various causes, must continue to expand for some time to come. The only church at present is not only incapable of accommodating more than 400, but, moreover, situated in a remote corner of the parish, and most inconvenient in its construction and

The New Church of St. Bartholomew, to be erected at Charlton, near Dover.

Joseph Clarke, Archt.



arrangement : thus even the scanty provision actually existing for the spiritual wants of the people, loses much of its value. The quaint little structure, more like a cardboard model than a real church, will be remembered by those of our readers who, from beneath the grey old walls of Dover Castle, have looked down upon the valley of the Dour.

It is now proposed to raise, in Charlton, the church represented in the annexed engraving. Thus, provision will be made for at least 1000 worshippers, to all of whom, as an essential part of the scheme, the means of grace are to be offered "without money and without price."

The design, prepared by Joseph Clarke, Esq., Diocesan Architect, indicates, on the part of those engaged in the work, a desire to erect an edifice of correct outline and solid construction, rather than one involving elaborate detail and costly decoration. The plans have been prepared so as to admit of the *gradual* development of the building, according to the funds in hand; and it is not proposed to attempt more, in the first instance, than can be accomplished by a moderate outlay. The estimated cost of the new church (excluding the spire) is over £5,000. The site is in a central position, and £500 towards its purchase have been guaranteed by an owner of property in Dover. A considerable sum has also been collected for building purposes. It is hoped that the Committee may soon be in a position to lay the foundation-stone. The church will stand on the road forming the main entrance, on the land side, into Dover; and by a curious coincidence, it will occupy a part of some ground which, for a long period, was used for purposes not so strictly in harmony with the best and highest interests of the people.

Here, as of old, the diamond is to be set in inferior metal. The contrast, it was said, added lustre to the jewel.

This brief account of Charlton, and its proposed additional church, would be incomplete were no allusion made to certain local difficulties, which must render the success of the New Church movement dependent, in a great measure, upon extraneous help.

The idea of a Free Church is not popular in Dover, where, as in most watering places, the Pew-rent System prevails. Many, who should be hearty supporters of the work in hand, have

shown hitherto no sympathy with it, from a fear that an open church in Charlton may interfere with the interests of the Church in their own immediate sphere.

It is to be hoped that the Committee may be strong enough to carry out their purpose, in the face of this formidable obstacle.

The two railway companies, though responsible for that displacement of the poor in the other parts of Dover, which has so suddenly swollen the population of Charlton, have declined to help upon the occasion. A similar course has been adopted by the Crown, though the possessor of a large and improving property in the parish.

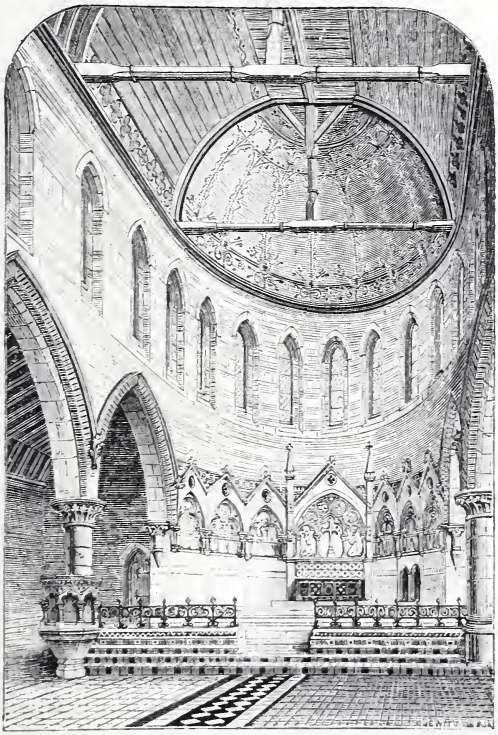
Perhaps, however, the Committee will not encounter a more serious difficulty than that naturally arising out of the fact, that within the last five years something like £10,000 has been spent in Dover upon Church-building.

B. J. F.

J. Brooks,] Exterior of St. Saviour's, Hoxton. [Architect.

St. Saviour's, Hoxton.

WE are happy to be able to chronicle the completion and consecration of the church for the Mission, now formed into the Parish of St. Saviour, Hoxton. The Mission was commenced by the Rev. J. T. Jeffcock five years ago, under licence from the Bishop of London; and having gone through the intermediate stages of Mission in an upper room in a stable yard, and Mission in an iron school-church, attained its full maturity on May 7th, by having its church, holding some 900, consecrated for the new parish of 8,000 souls, by the Archbishop



Interior of St. Saviour's, Hoxton.

of Armagh, acting for the Bishop of London, who was unhappily precluded by ill health from being present at what he had always taken great interest in. Temporary Schools, with some 350 children, a Parochial Mission Woman, District Nurse, and other developments of modern parochial organization are flourishing in the district. The seats in the church are entirely free; and the weekly offertory, which has been for five years successful in the Mission, is maintained.

The new church is from the designs of Mr. James Brooks, and is in the first Pointed Style, with a cast of Italian Town Gothic about its general features. It is a most successful church in general form and outline, vindicating its own height among the neighbouring houses; and by the bold and defined character of its details, showing that the architect has both a mind to conceive and will to execute determinate ideas. Externally the nave and chancel are of one continuous height, their junction indicated only by a spirelet rising like a sanctus-bell-cote from their point of union. The chancel is formed of an apse of massive brickwork, with no lower windows, but lighted by a clerestory of thirteen lancets, above which the eaves of brick boldly stand out.

Internally this apse, with its panels not yet filled with mosaics, and with its plain substantial stalls flanking the broad avenue leading up to the altar, together with the noble height of the entire church, is the most striking feature of the whole. In other words, the church relies for its effect not in the least degree upon costliness of detail, but upon well-conceived outline and plan. Though the Bishop of London's Fund and Mr. P. Cazenove have together contributed above £3,000 to the building, and other Societies and individuals about £3,000 more (the Incorporated Church Building Society giving £150), there is still a deficiency of about £400 on the general building account, while a font, reredos, and other useful or decorative adjuncts are yet wanting to complete the whole. The Incumbent would be glad of help to complete the church.

Much credit is due to the builders, Messrs. Longmire and Burge, for their conscientious employment of good workmanship and materials in the building.

J. T. J.

Annual General Court of the Incorporated Church Building Society.

THE Annual General Court of this Society was held on Thursday, the 24th May, 1866, at the Society's House, 7 Whitehall, His Grace the Archbishop of Canterbury occupying the chair. The following Report was read and adopted.

Arrived at the close of the Forty-eighth year of the Society's existence, the Committee present a Report of the proceedings of the twelvemonth which expired on the 31st March last.

Satisfactory as it is to them to meet their fellow members and the Society's friends generally, such reunions are especially valuable, in order that attention may be *kept alive* to the Society's work and interests; *and urgently indeed is its every exertion needed.* For greatly as church accommodation was required a year ago, *another quarter of a million souls* (as computed) have within that period been added to the field within which it labours, and it has been concerned with supplying additional church room for little more than 27,000 persons.

Yet, vain is the education given, vain the circulation of religious and useful knowledge, vain the circulation of the Bible itself, if we do not (and it is necessary to insist on this even in the present day) maintain, enlarge, and multiply our churches, and thus afford the means of access to the ordinances of our holy religion and the public worship of Almighty God.

Before alluding to the statistics of the Society's work during the twelvemonth, the Committee desire to refer to the Charge of the venerable Bishop of Lichfield, who in May, 1865, thus commended the claims of this Society to the sympathy and support of his Diocese. "I am persuaded," said the Bishop, "that the service rendered by it to the cause of Church Extension, as well by the distribution of *its own* funds as by the vast amount of *local* liberality which it has called forth, can hardly be overestimated[1]."

The Committee are happy also to acknowledge the receipt of a remittance from the Local Society of the Archiepiscopal

[1] See an Extract from the Charge.—*Church Builder*, 1865: p. 117.

Diocese of Canterbury (the foundation of which is mentioned in the Society's Forty-seventh Report—for 1864-5) of 236*l.* 2*s.* 2*d.*, being about 50*l.* more than the remittance for 1863-4 from the Auxiliary Committee of this Society which previously existed in that Diocese.

The following Table shows the amounts granted to each Diocese during the last eight years, and the sums remitted to the Society by the Diocesan, District, and Parochial Associations during the same period, and also the amounts granted and remitted during the past year.

DIOCESE.	Total Amount Granted during the Eight Years ended March 31, from 1858 to 1866.	Total Amount Remitted during the Eight Years ended March 31. from 1858 to 1866.	*Granted*, from April 1, 1865, to Mar. 31, 1866.	*Remitted*, from April 1, 1865, to Mar. 31, 1866.
	£	£	£	£
Canterbury	3,885	2,633	150	302
York	4,235	529	595	49
London	13,045	2,383	1,175	299
Durham	4,625	1,121	740	126
Winchester	7,534	2,060	175	302
Bangor	1,877	109	100	8
Bath and Wells . .	4,595	1,568	110	236
Carlisle	820	140	100	15
Chester	3,245	538	225	67
Chichester	2,641	765	145	56
Ely	2,975	2,051	35	321
Exeter	4,560	902	370	107
Gloucester and Bristol	3,290	526	60	37
Hereford	2,322	495	95	92
Lichfield	5,865	972	85	220
Lincoln	4,275	2,927	105	839
Llandaff	4,587	306	395	150
Manchester	2,200	133	25	9
Norwich	2,735	818	65	104
Oxford	9,058	1,467	130	199
Peterborough . . .	3,550	1,223	310	105
Ripon	5,416	321	150	31
Rochester	4,988	1,821	350	121
Salisbury	4,603	1,616	110	509
St. Asaph	2,290	445	100	50
St. David's	4,222	550	220	44
Worcester	3,540	923	30	119
Sodor and Man . .	—	19	—	—
TOTAL	£116,978	£29,361	£6,150	£4,517

During the twelvemonth grants have been made to the amount of 6,150*l.* towards works providing increased church

accommodation for 27,021 persons (adults and children), including—

1. Sittings for the Free Use of the poorer Inhabitants	25,770
2. Appropriated Sittings	1,251
Total additional Sittings provided	27,021

The number of places thus aided was 117, and the nature of the works was as follows:—

	No. of Cases.	Amount Granted.
1. New Churches	35	£3,440
2. Churches Rebuilt with Enlargement and Improvement	19	790
3. Churches Repaired, Enlarged, and made more suitable for Public Worship	63	1,920
Total of places aided and amount given	117	£6,150

The total estimated amount to be expended on these works was 241,225*l.*; but this is probably far short of the actual expenditure. The total numbers of inhabitants in the places aided were—229,657 of the manufacturing, mining, and town classes; and 76,361 agriculturists: making in all 306,018.

In respect of grants made in former years, the sum paid during the past year has been 12,650*l.* and the Society remains responsible for 24,617*l.* to be paid when the works are completed. The former sum has assisted to provide additional church accommodation for 26,242 persons (adults and children), namely—

1. Free Sittings	23,672
2. Appropriated ditto	2,570
Total	26,242

And the number of places thus assisted by payments in the last year was 121, namely—

	No. of Cases.	Sum Granted.
1. For New Churches	31	£7,815
2. For Churches Rebuilt with Enlargement and Improvement	20	1,470
3. For Churches Repaired, Enlarged, and made more suitable for Public Worship	70	3,365
Total	121	£12,650

Of places having each a population of 2,000 and upwards, and many of them previously unprovided with any church, 20 are included in the above numbers. The particulars of these are shown in a table (marked A.[2]) which is subjoined.

The figures which have been quoted have reference to such cases as the following:—

1. A district containing 914 houses, in which are massed 3,000 families, being upwards of three families to one house.

2. A district containing a population of the poorest class of miners, 2,500 in number, part of a large scattered parish; the only substitute for church and school being a rude square building, formerly a blacksmith's shop for an adjoining mine.

3. A district in which whole streets were springing up at once (and doubtless continue to do so), there being no dissenting chapel existing at present, and the earnest desire of the clergyman in charge being to preoccupy the ground; a population of 7,500 and no church whatever; and a population of 30,000 near at hand supplied by three churches only.

4. A seaport town containing 5,300 persons, with church room for 500, and 20,000 sailors visiting the port annually besides.

[2] TABLE A.

Place and Diocese.	Population.
Carlisle (St. James), *Carlisle*	3,000
Charlton (St. Luke), *London*	3,500
Choppington, Bedlington, *Durham*	3,000
Evenwood, Bishop's Auckland, *Durham*	2,400
Greenwich (St. Peter), *London*	6,000
Haggerstone (St. Augustine), *London*	9,000
Harton, South Shields, *Durham*	14,000
Haswell, Shotton, *Durham*	2,400
Treherbert, Pontypridd, *Llandaff*	3,857
Trelleigh, Redruth, *Exeter*	2,500
Kensington (St. Andrew), *London*	7,000
Leadgate, Lanchester, *Durham*	4,500
Leicester (Christ Church), *Peterborough*	6,500
Pontypridd, *Llandaff*	7,433
Poplar (St. Stephen), *London*	9,000
Sculcoates, Hull, *York*	5,000
Shelley, Kirkburton, *Ripon*	2,120
Stockton-on-Tees (St. James), *Durham*	5,950
Warrington (St. Ann), *Chester*	3,000
West Ham (Holy Trinity), *London*	7,097

5. A town containing 18,000 of the labouring classes, with church room for 550; the great bulk of the people in a state of virtual heathenism, very few out of the whole number attending any place of worship whatever.

6. A town increased in four years from 6,400 to 14,000, and church room for 280 persons.

7. A town of 120,000, and church room for less than 15,000.

8. A town of 8,000, and church accommodation for 600 only; the field meanwhile occupied by infidel lecturers.

9. One church, and until recently but one clergyman, for more than 17,000 persons.

10. A population of 3,000—and a large congregation ready for a church, but no place of worship whatever—400 poor persons contributing weekly to the fund for the erection of a church.

11. A village four miles distant from any church. The temporary church fitted to hold 150, and often occupied by 250.

12. A village containing 240 persons, with a dilapidated church (few of the old materials being fit even to be used again), suited to contain but 84. All the inhabitants poor, and church-going persons, with the exception of three. No resident landlord, and no parsonage house.

13. An enormous parish. The church more than six miles distant from the nearest township; and in one direction no church for eighteen miles. Church room for about one-seventh of the population.

The parishes and districts referred to include busy seaports and other towns of Lancashire and Yorkshire, wild mining and other remote districts of Wales and Cornwall, squalid parts of London, and rural places of Herefordshire and Durham.

The difficulties the clergy have to contend with, apparent on a perusal of these cases, are increased in many ways; as by dissent or infidelity being rampant; by the principal landowners being dissenters; by the poverty of the people; or by the inhabitants being brought together suddenly through companies, whose directors will contribute nothing; or by a combination of these causes.

Several additional Repair Funds have been placed in the Society's hands in the past year. A list of these is given in a Table annexed (marked B.[3]). The total of all the Repair Funds now amounts to 31,289*l.* 7*s.* 1*d.*

The income of the Society during the period under review, and derived from the following sources, has been as follows, namely:—

	£	*s.*	*d.*
Donations	791	17	8
Annual Subscriptions	1,231	3	6
Diocesan and District Associations	1,913	5	0
Parochial and other Collections	2,557	2	7
Legacies	964	18	11
Dividends	1,718	14	6
Returned Income Tax	44	9	10
	£9,221	12	0

Included in the above donations special mention should be made of the following liberal benefactions—namely, by the Misses Durell, 200*l.*; the Right Hon, the Earl Brownlow, 100*l.*; Rev. George Ray, 65*l.*; William Rivington, E sq. 50*l.* Rev. Dr. Griffith, 50*l.*; Small Debt Relief Society, 50*l.*; Miss Trevelyan, 45*l.*; General the Hon. Sir Edward Cust, K.C.H. 30*l.*; A. H. Heywood, Esq. 21*l.*; Miss Champion, 20*l.*; Miss Champernown, 20*l.*; Henry Hoare, jun., Esq. (Treasurer), 10*l.* 10*s.*; E. P. Richards, Esq., 10*l.* 10*s.*; Rev. Thomas Fox, 10*l.* 10*s.*; Money Wigram, Esq. 10*l.*; L. G. 10*l.*; and C. W. 10*l.*

The following are the Legacies:—Rev. N. A. Howard, 469*l.* 18*s.* 11*d.*; Rev. Richard Mayo, 300*l.*; Miss H. E. Richards, 100*l.*; Rev. Sir W. M. Smith Marriott, 50*l.*; Rev. W. King, 45*l.*

During the forty-eight years of the Society's existence it has contributed a sum of 740,228*l.* towards an estimated total

[3] Table B.

Oswaldtwistle, *Manchester.*	Emery Down, *Winchester.*
Shooter's Hill, Christ Church, *London.*	Cold Ash, *Oxford.*
Blockhouse, *Worcester.*	Donisthorpe, *Lichfield.*
Hampstead, All Souls, *London.*	East Holme, *Salisbury.*
Dunham, *Chester.*	Beltingham, *Durham.*

expenditure of 5,730,905*l.* to 5,044 Parishes and Districts, the result being to provide 1,349,077 additional sittings, of which 1,023,691 are intended for the *free* use of the poorer inhabitants.

These additional sittings have been obtained by 1,392 new churches being built, and by 3,652 old churches being repaired, or rebuilt and enlarged, and likewise made more suitable for the purposes of public worship.

But whilst the Committee express their gratitude that the Society has been enabled to do thus much, they must still point out how vastly diminished are their powers, the total grants in 1864-5 and in 1865-6 respectively having been about 8,000*l.* and 6,150*l.* as compared with 10,000*l.* and 15,000*l.* up to 25,000*l.* in previous years.

It is with much regret also that they report the entire exhaustion of the Special Fund for School Churches and Mission Houses. The total sum expended on these objects from the opening of the Fund in 1858 has been 1,719*l.* During the past year the grants made have amounted to but 45*l.* Yet no one can doubt the necessity which exists for such means in some cases; (as, for instance, at the extremity of an extensively scattered district, covering so great an area as to preclude the possibility of regular attendance at the parish church)—means, which answering the end intended, *for a time*, often lead ultimately to the erection of a new Parish Church, or Chapel of Ease.

During the year, the Freedom of Worship Association has urged the Committee to recommend the alteration of the Society's Rules, so that no new grants whatever should be made except to churches in which *all* the sittings should be *absolutely and entirely Free.* The Society's rule, however—*that one-half the sittings, suitably placed for hearing and light, shall, in all cases aided, be Free*—has, in practice, worked well, and has very greatly promoted Freedom of Worship among *all classes.* The Committee, therefore, contented themselves with calling prominent attention, in the supplementary pages to the Annual Report, to this Society's Rule, and expressed its readiness to receive contributions to a special fund to be granted to such churches only as should be *entirely free.* The Association

seem to include in their aims the dispensing with the aid and authority of the Churchwardens in the allotment of sittings, or at least the limiting the discretion of those officers, and binding them by a law that *such allotment* shall take place at every service: but no substitute for Churchwardens, and no rule universally applicable for making sittings *wholly Free from Allotment and Appropriation*, has been suggested. Indeed, the experience of some districts has led Incumbents to the conclusion that a graduated scale of payments, even throughout their churches, would be the most acceptable plan to the inhabitants.

The subject of "The Diocesan Societies," always one of interest to this Society, will be found treated of in the *Church Builder* by a member of the Committee, who has given much attention to it. From the details brought together it seems (and especially if regard be had to *the Population* of the different dioceses referred to) that the working of these Societies is very unequal and insufficient [4]. Great efforts are being made in York and Durham Dioceses, and already a considerable result has been attained in the latter. Large towns, too, besides London, have their own special Local "Funds." That of Bradford, or at least the first instalment of its work, is almost a thing of the past. Liverpool, Leeds, and Sheffield, are in like manner up and doing. The Committee heartily trust that a cordial spirit of co-operation may ever prevail between this Central Society and the Local Associations—a spirit full of life, such as may sustain throughout the country *stirring action* in their labour of love, and produce results worthy of the Church of England. They know, on the one hand, the importance of the Incorporated Society to the Local Societies—for many of them make their grants conditional on its approval; thus, among other benefits, securing the valuable safeguard of its Architects' criticism or inspection of the intended work. On the other hand, the importance of the Local Societies to the Parent institution is evident, for it makes no grant in any case where a Diocesan Society exists until the approval of such Society has been received. Moreover, the remark is frequently made, that the Diocesan Society would have given more but for the lack of funds,

[4] See also foregoing Table.

it being thus admitted that the Church cannot dispense with an organization so important as that of this Society. And it would be well if greater publicity were given to the wants of both this and the other Church Societies, and greater efficiency imparted to them by their being fitly represented in Convocation by persons whose duty should include at least a statement annually of their work and of their needs.

The wealth of the country increases amazingly, it is declared, from day to day; yet—are the increased means which should flow in for the work of this Society forthcoming? The population of the country increases at a gigantic rate. Is it nothing to the man of wealth that our *Home Heathen* should increase?

It has been well written by one of the clergy, himself a labourer in a large city, that "the heathen around our own doors have a claim upon us at once paramount and urgent to rescue them from the abyss of darkness, demoralization, and vice in which they are now living. The call to save souls is one to which we dare not turn a deaf ear, and that call is now loud and imperative. It comes to us from every crowded court, from every thronged lodging-house, from every abode of misery in our large cities and towns." It comes to us in like manner, it may be added, from every retired hamlet, far from the Parish Church, from every neglected, ruinous, uninviting Church, with a voice equally imperative. "It comes to us with a voice more pathetic, more heart-stirring, more pleading than any which can be wafted over the waves of the broad Atlantic or the waters of the great Pacific. It appeals closer to our hearts and homes, to our hopes and fears, than the wants of the New Zealander, the Kafir, or the Zulu. Bermondsey and Plaistow, Bethnal Green and Ratcliffe Highway, the dark places of Manchester, the stifling cellars of Liverpool, the close garrets of Birmingham, the tenements in which dwell the busy artisans of Leeds and Bradford," the suburban heathen, the occupants of the low streets close to the very doors of West End mansions, the rustic far away from the sound of the village bell, among mountain fastnesses or in deserted plains—these all "need the Light of the everlasting Gospel of Christ Jesus kindling in their hearts, quite as much as any of the abodes of open and avowed heathendom. The Church calls on all, high and low, rich and poor, to

be up and doing. . . . As we fold our hands, souls are passing into eternity, one soul throughout this vast Empire of Great Britain in every moment of our conscious or unconscious existence [5]."

It now becomes the pleasing duty of the Committee to tender their hearty thanks to all who have in any way forwarded the Society's cause; to the Right Rev. the Prelates; to the Clergy who have afforded the means of laying the wants of the Society before their congregations, or who have themselves stirred their people to assist; to the Honorary Local Secretaries and others. And especially also they desire to express their warm acknowledgments to the Honorary Committee of Architects for valuable advice, which, in its results, has often largely affected the character of the works executed, as regards propriety, and as regards even their stability.

In conclusion, they again commit the cause of this Society to Almighty GOD, with an humble supplication for the Divine Blessing.

Church Extension in Sheffield.

WITHIN the last few years the population of this town has immensely increased, and many new districts have arisen for which no adequate Church accommodation has yet been provided. To meet in some degree these increased and still increasing requirements, the *Sheffield Church Extension Society* has been formed. By the rules of the Society, Donations or Annual Subscriptions may be appropriated by the Donors to the building of a certain specified Church approved by the General Committee, or to the carrying out of the entire scheme for which the Society is established. The rules too require that all the seats in the Churches built by the Society shall be free, whether appropriated from time to time or unappropriated.

[5] See "The Church's Work in our large Towns," by the Rev. G. Huntington, of Manchester, M.A.

As a commencement of their work, the Committee propose to build within the next five years seven new Churches within the Borough of Sheffield, at an aggregate cost of about £35,000.

The Society was inaugurated about eighteen months ago, when many eminent Churchmen and wealthy manufacturers of the neighbourhood came nobly forward in its support.

We now record two events of great interest, being the first fruits of this good work. On Saturday, May 19th, the Archbishop of York consecrated the first of the new Churches, which has been transmuted from a Dissenting Meeting House by Mr. Fawcett, the architect. And on the same day his Grace commenced a work which at no distant day will result in another and splendid addition to the ecclesiastical edifices of the town. The newly-consecrated Church is dedicated to St. Simon, and is intended for a district containing 6,200 persons. It is expected that the Ecclesiastical Commissioners will shortly endow it with £200 a year, to be hereafter increased to £300.

The Church, which will contain 900 persons, is situated at the junction of Eyre Street and Duke Street. Grants from the Church Extension Society have been employed in the conversion of the old Meeting House that formerly occupied the site, into a handsome and commodious Church. Those who knew the old building before the alterations will remember that what we may call the west front, facing Eyre Street, stood back about fifteen or sixteen feet from the street. In order, therefore, to enlarge the area inside, the whole of the old front has been pulled down, and the building extended up to Eyre Street. At the south-west corner a tower has been erected eighty feet high, forming the principal entrance, with ringing loft and bell chamber above. The tower is covered with a steep slated roof, with east and west gables; and a parapet of ornamental brickwork and stone capping gives a pleasing finish to it on the north and south side. All the gables, both of the tower and the main part of the building, are finished at the top with neat ornamental stone crosses. The large circular window in the west front, with its shafts and carved caps, is a very striking feature, both from the outside and inside. The old wooden sash windows have been taken out, and new two-light windows,

with simple stone dressings and traceried heads, inserted. In order to add strength to the old side walls, and improve the appearance, buttresses, with stone gablets at the top, have been built between the windows and the lower part of the building, on each side, faced with new brickwork, with stone weathering at the top. At the east end, for about eighteen feet, open screens have been fixed, the floor in the centre raised three steps, and fitted with choir seats, so as to obtain a chancel arrangement. A pointed arch of moulded brick and stone, springing from handsome stone corbels, has been added to the recess at the east end, and a reredos has been put up at the back, behind the altar, of ornamental Staffordshire tiles, with decorative wall painting above. The old flat ceiling has been removed, and the centre of the old roof taken off and raised to a higher pitch, so as to agree with that formed by the new west gable, and the old timbers have been carefully cased over and filled with ornamental tracery, so as to improve the appearance of the open roof.

The Consecration Sermon was by the Archbishop, who preached from the text: "And Jacob awaked out of his sleep, and said, Surely the Lord is in this place; and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other than the House of God, and this is the gate of Heaven." After showing the utter insignificance of the creature as compared with the glory of the Creator, the preacher spoke of the spirit in which Christians ought to worship. He said that this was a day of great interest to him and to them, because they were offering to God the first fruits of a certain movement that God's Holy Spirit had put into the minds of people in this town. How were the worshippers to comport themselves so that this dedication of a building to God might be a real help and benefit to the souls of His people? They had chosen and set apart that place for the most sacred intercourse with God. There the heart was to lay bare its sins with words of the deepest sorrow; there they were to listen with eagerness for the news of forgiveness; there they were to commend to God the Church, the throne, the world's peace, the prospects of those they loved, the various classes of tired and suffering people. For all that they called upon God; and if He be not present to

hear, then their worship was a ceremony without a meaning. "The Lord is in this place," and when they came they expected to enter into His presence. Oh, words full of rebuke to many a thoughtless worshipper who came there without much thought of God; words with rebuke even for those that were passive and lazy, and came without any earnest purpose; words of shame to those who when there opened the doors of their minds to thoughts pure and also impure, who completed the last week's calculations or settled the next week's business, and who dwelt upon their covetousness or their impurity with a morose delight. Who was God, whom they thus set at nought? While the words of inspiration were being spoken to His praise, did men venture to yawn, and gaze, and scheme, and look about them to pass away the time, forsooth, which else might be entirely vacant? In view of our lost and fallen state, what should be the tone of men's devotion? Should they be careless when they worshipped? Dared they be careless? Life was passing; the grave was open; there was the judgment; eternity was long. If they feared God for His power, ought they not also to fear Him because they were conscious they had that upon their souls which He could not love, and which He never could take to Himself? When they joined the company of holy angels and of just men made perfect to praise God, to pray to Him, he thought they ought to feel like some loathsome leper who was allowed to sit by the side of princes at a king's banquet. Whilst they were listening to a service, every word of which spoke of sin and of redemption, out of that sin should they find room in their minds for such feelings as the pride of dress, or being eager about good seats from which poor people should be excluded; or for ancient squabbles with the minister, or the like? The preacher enforced the duty of humility upon his hearers, by showing from what an incalculable height of power and grandeur the Son of God had descended, in order to redeem a race that deserved to be entirely removed from the scene that it had corrupted and dishonoured. Did it not show a miserable narrowness and selfishness that men could come into the Church nursing the recollection of some petty parish feud, jealous of some neighbour in the next pew, turning their eyes by force away lest they should have to speak outside to some with whom

they had kept up a state of animosity for many a long year. Knew they whose they were? They belonged to One whose name is love. If He had been angry where anger was due, eternal death had been their portion.

At the conclusion of the service, his Grace proceeded to lay the corner stone of the new Church of All Saints.

On arriving at the spot, Mr. J. Brown, at whose cost the building is to be erected, at an estimated charge of nearly £15,000, including the schools, sites, &c., presented the mallet and trowel to the Archbishop, and said:—

"Most of my fellow-townsmen know me, and most of them know the great desire I have that they should improve—not only morally, but also religiously—in that station of life in which it has pleased God to place them from time to time. My heart is full of thankfulness that Providence has permitted me to see this day, and I cannot fully express my feelings. I feel peculiar thankfulness to Almighty God that His sun this day shines upon us, and I hope and trust that He will bless the work we are met to inaugurate this day."

The day was beautifully bright, and the valley below looked its best. The Church will be cruciform, with tower and spire at the west end. It is designed in a bold and massive style, which may be called Geometrical English, suitable to the neighbourhood from which the congregration is to be drawn, and large in all its details and proportions. The height of the spire will be 190 feet, being about ten feet more than that of the old Parish Church. The structure will form, in its commanding position, a very conspicuous feature in the locality. The Church will seat 720 adults, and 259 children.

The site is well chosen, having a frontage to three main lines of new road, and being on the ridge of the hill overlooking the Don valley, All Saints will be surpassed by no Church in the neighbourhood as a bold landmark. The plan will ultimately be completed by the erection of schools on a lower level than the Church, so as not to interfere with its being well seen from the valley. The contract for the erection of the Church is £7,000, but with the site of the land, and other expenses needful to be incurred before the opening, it will have cost close upon £10,000. The schools, when built, will cost £2,000 or £3,000

more. The town will be indebted to the munificence of Mr. Brown for an extremely fine Church, perfect in all its parts, and in its noble style harmonizing well with the position it occupies. The architects are Messrs. Flockton and Abbott.

In the course of a lengthened address, the Archbishop referred as follows to the munificent founder:—

"He is a man, like many others in this country, who has prospered enormously by commercial energy and activity and skill. Quite right that he should prosper. But I do very much wish that all people who, like Mr. Brown, have risen to the top of the ladder, and used your hands and arms as the rounds of the ladder, would turn round and think a little about the ladder. (Applause.) Mr. Brown has been thinking about the ladder. He thinks it is a good thing that his people should be taught. I agree with him. Whether you do or not, at all events you will give him credit for a very good intention. (Cheers.) He wants to see that those who in those great works before me have contributed to his prosperity, should, here upon this hill, hear words that will make them wiser and happier, and he wants that their children should be all taught in the school, and so be put in a position to do their duty better than their fathers have done. Then, if there is any difference of opinion about the result—and I think there is none—there is no difference of opinion about the intention. And here is Mr. Brown, setting, in my opinion, a most excellent example to all employers of labour—an example which, if it were followed, you may depend on it, would save us in this country from hearing much about disputes between employer and employed."

W. F.

The Hour of Prayer.

SWEET is the solemn hour of prayer,
And sweet, with hush of falling eve,
To bend the knee with reverent air,
And words to the Unseen to weave;

To loosen all the chains that bound
Our hearts amid the throngs of men—
Oh, angels, listen to the sound
That falls like music then.

I see the mighty Angel stand
Before the altar-throne above,
The golden censer in his hand,
Presenting to the Lord of love;

But Thou, who hear'st the lowliest tune
In worship made, look down on me!
The night shall brighten as the noon,
If but Thy face I see.

And Thou, who in Thy earthly years,
Didst climb the mount at eve to pray,
And by Thy own strong cries and tears
Hallow for us this living way,—

When in Thy Name our twos and threes
Are gather'd, if Thyself be there,
How blest we rise who bend our knees
In the still hour of prayer.

Lispings of infant lips are there;
Contrition's first and faintest sigh;
And many a wild and fervent prayer
From those that wait to die.

The groans of souls that suffer long
In proud oppression's dungeon-glooms,
And smother'd bursts of holy song
From saints that hide in upper rooms;

The long loud litany of grief
From all the myriad forms of woe,
And prayers beside the cypress leaf,
Where the mute mourners go.

How burns the fragrant incense pour'd
In quiet haunts at close of day,
From loving hearts that, like their Lord,
Steal from the world to pause and pray!

How swell the hallelujahs, caught
From many a glad assembled choir,
With all symphonious accents brought
To aid the sacred lyre.

To-night, while this frail song I twine,
What countless lips are moved in prayer!
And grander, holier harps than mine,
Melodious, mingle on the air.

Churchwardens, &c.[6]

AMONG the duties of Churchwardens are the following:—To take care that order be preserved in the church and churchyard during divine service; to watch over the due observance of the Lord's Day in their respective parishes; to present at Visitation, such persons and things as are by law presentable; to see that the Church, the churchyard, and fences, be kept in proper order and repair; to provide the sacramental bread and wine; to take the custody of the church goods; and to provide, repair, and renew, as often as there may be occasion, all things which are requisite for the decent performance of divine service. They are also to call vestry meetings for the making of a church-rate, and for such other parish business as requires to be submitted to a vestry; and, at the expiration of their year of office, to render an account of the sums by them received and expended, to get the same passed by the vestry; and to transfer the books and balance of moneys to their successors.

"The Articles of Inquiry," transmitted to the churchwardens, when summoned to a Visitation, will further serve them as a guide in the duties of their office; but it may be observed, that they have no power to interfere with the performance of divine service, nor with the hours thereof; nor with the proper use of the goods and ornaments of the Church: on all these matters, they should refer to the Ordinary.

The office of churchwarden, as Lord Stowell has declared, is

[6] Archdeacon Sinclair.

" an office of observation and complaint, but not of control, with respect to divine worship;" that is, so far as the minister is concerned.—(See Burn's "Ecclesiastical Law," by Sir Robert Phillimore, D.C.L., Vol. i. p. 399.)

It is obvious that the churchwardens cannot discharge the duty of maintaining order during divine service, unless they regularly attend the Parish Church during the period they are in office.

When the incumbent is entitled by the custom of the parish to nominate one of the churchwardens, he should be careful to exercise his right, lest, otherwise, it should fall into disuse.

Churchwardens are not justified, even with the consent of vestry, in making any alterations or additions in or about the Church, or in the churchyard, without the licence of the Ordinary [2].

The minister has control over the church music; as also over the bells, which cannot be rung without the joint consent of the minister and churchwardens.

The incumbent has the right to the possession of the key of the Church.

PEWS, &c.

No person has a legal right to occupy, in the Parish Church, any pew exclusively, without the permission of the churchwardens, except by prescription, or by faculty.

By immemorial use, and by reparation (when repairs have been needed), a prescriptive right to a pew can be established as appurtenant to a particular house within the parish, and if a house to which a pew is so legally appurtenant be let, the occupier is entitled to the use of the pew.

But if it can be shown that the pew was not always connected with that particular house, or that it has at any time been repaired by the churchwardens, at the cost of the parish, the prescription cannot be established.

A legal claim to a seat or pew, as an inheritance derived from

[2] An order was issued by the Bishop of London, in 1860, shortening the proceedings in the grant of such licences and considerably lessening the expense—and this will be still further effected by the proposed reduction of the Stamp Duty of £2, to which they have been heretofore liable.

the original holder, or as appurtenant to land, exclusively of a house or residence, cannot be established.

The distribution of pews and seats, which are not held either by faculty or by prescription, rests with the Ordinary: the churchwardens are his officers, and they are to allot them to the parishioners according to their reasonable discretion, taking care to afford suitable accommodation to as many as possible. When a parishioner has been placed in a seat or pew by the churchwardens, or has been suffered for some time to occupy it, he is said to have a possessory right in it, which he may maintain against a stranger; but he is liable, when occasion shall require, to be displaced by the churchwardens, who, if more church accommodation be required, may make a different distribution of the pews or seats, so as to supply the deficiency; but if they do so capriciously, and without just ground, the Ordinary will interfere. In these arrangements, therefore, it may be useful that the advice of the minister should be taken; but he has no legal power to interfere.

The erection of a pew or seat by any individual at his own charge, even with the leave of the minister, the churchwardens, and all the parishioners, gives him no permanent interest therein; such interest can be obtained only by a faculty.

Churchwardens must not permit pews or seats to be altered in size, height, or form, &c., at the mere pleasure of individuals.

In a Parish Church, a pew or seat cannot legally be let or sold by any person, unless by Act of Parliament: and if a pew or seat be appurtenant to a house, it can only pass with the house to which it is appurtenant. As a general rule, a person residing out of the parish (unless an occupier within it) cannot retain to his own use, or acquire a right to, a seat in the body of the church, or in the public aisles or galleries.

VESTRIES.

By 13 & 14 Vic., c. 57, the Poor Law Commissioners, upon application of the churchwardens, &c., of any parish, where the population exceeds 2,000, may make an order, prohibiting certain meetings from being held in Churches and chapels, and may authorize the erection of a vestry-room.

New Churches, and Churches Restored or Enlarged.

England.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *St. David's, Birmingham.*—Dioc., Worcester. Archts., Messrs. Martin and Chamberlain. Style, Geometrical Gothic. Plan: nave, chancel, N. and S. transepts. Accom., 1,000, Free seats, 754. Cost, £6,000. Grant, £200.

Christ Church, Blackpool.—Dioc., Manchester. Archt., Mr. J. M. Taylor. Style, Early Decorated. Accom., 1,050. Cost, £3,450. Consecrated May 3, 1866.

St. Thomas, Castletown.—Dioc., Lichfield. Archt., Mr. Culshaw. Accom., 500. The site has been given by Lord Stafford, and £11,000 has been expended by Mr. Tyrer in erecting and endowing the church and in building a parsonage. Consecrated May 7, 1866.

Clearwell.—Dioc., Gloucester and Bristol. Archt., Mr. J. Middleton. Plan: nave, N. and S. aisles, chancel, organ-chamber, tower, and spire. Erected at the sole cost of the Countess Dowager of Dunraven. Consecrated April 5, 1866.

St. Mary the Virgin, Collaton.—Dioc., Exeter. Archt., Mr. J. W. Rowell. Style, Transitional Early English. Plan: nave, chancel, and tower. Accom., 160, all free. The site for the church, parsonage, and schools was presented by the Rev. J. Roughton Hogg. Consecrated March 24, 1866.

Colwall.—Dioc., Hereford. Archt., Mr. Woodyear. Cost, £800.

East Holme.—Dioc., Salisbury. Archt., Mr. J. Hicks. Style, Early English. Plan: nave and chancel. Accom., 70. Cost, £1,500. The church has been built and endowed at the sole cost of Mr. N. Bond. Consecrated April 12, 1866.

East Lydford.—Dioc., Bath and Wells. Built at the sole cost of the Rev. J. J. Ross. Consecrated April 12, 1866.

* *Fawley.*—Dioc., Oxford. Archt., Mr. G. E. Street. Style, Early English. Plan: nave, N. and S. aisles, and apsidal chancel. Erected at the sole cost of the family of Mr. Wroughton. Grant, £35.

* *St. Matthew's, Frome Bishop.*—Dioc., Hereford. Archt., Mr. F. Kempson. Style, Early English. Plan: nave and chancel. Accom., 100, all free. Cost, £1,090. Consecrated March 20, 1866. Grant, £50.

* *St. Mark's, Gillingham.*—Dioc., Rochester. Archt., Mr. J. P. St. Aubyn. Style, Early English. Plan: nave, N. and S. aisles, apsidal chancel and chancel aisles, and tower. Accom., 196, all free. Cost, £5,800. Consecrated April 24, 1866. Grant, £500.

* *St. John the Evangelist, Haverton Hill.*—Dioc., Durham. Archts., Messrs. Austen and Johnson. Style: Early English. Plan: nave and chancel. Accom., 236, all free. Cost, £1,500. Grant, £160.

St. Andrew's, Litchurch.—Dioc., Lichfield. Archt., Mr. G. G. Scott. Style, Early English. Plan: nave, N. and S. aisles, apsidal chancel, and tower. Accom., 800, with space for 200 chairs. Cost, £10,000. Consecrated May 10, 1866.

* *Holy Trinity, Louth.*—Dioc., Lincoln. Archts., Messrs. Rogers and Marsden. The seats are all free. Consecrated April 12, 1866. Grant, £35.

St. Jude, Manchester.—Dioc., Manchester. Archt., Mr. J. Lowe. Style, Early Geometrical. Plan: nave, N. and S. transepts, chancel, organ-chamber, and tower. Accom., 1,000: free seats, 500. Cost, £5,000. Consecrated May 5, 1866.

* *St. Peter's, Newlyn.*—Dioc., Exeter. Archt., Mr. Perrow. Church built. Cost, £2,000. Grant, £300.

New Wakefield.—Dioc., Ripon. This church was formerly a Methodist meeting-house. Consecrated April 27, 1866.

CHURCHES RESTORED OR ENLARGED.

Parish Church, Berkeley.—Dioc., Gloucester and Bristol. Archt., Mr. G. G. Scott. Restored and richly decorated, Reopened April 14, 1866.

* *Cheddleton.*—Dioc., Lichfield. Archt., Mr. G. G. Scott. New reredos and other decorations. Grant, £30.

Parish Church, Chilton Canteloe.—Dioc., Bath and Wells, Archt., Mr. Blomfield. Entirely rebuilt, excepting the tower. Cost, £4,000. Reopened March 23, 1866.

St. Swithin's, Compton Bassett.—Dioc., Salisbury. Archt., Mr. Woodyer. New and enlarged chancel, new chancel aisles, and general restoration. Reopened April 12, 1866.

* *Holy Trinity, Ely.*—Dioc., Ely. Archt., Mr. G. G. Scott. The church (formerly the Lady Chapel of the Cathedral) has been rebuilt. Cost, £1,600. Grant, £100.

* *Fenny Stratford.*—Dioc., Oxford. Archt., Mr. W. White. New chancel and nave. Consecrated April 2, 1866. Grant, £65.

* *Finchingfield.*—Dioc., Rochester. Archt., Mr. Stock. General restoration. Cost, £1,200. Reopened April 17, 1866. Grant, £30.

Geldeston.—Dioc., Norwich. Archt., Mr. J. Clemence. New chancel. Church reseated and decorated. Reopened March 13, 1866.

St. Nicholas, Gloucester.—Dioc., Gloucester and Bristol. Archt., Mr. Jacques. Restored. Reopened April 12, 1866.

* *Aust, Henbury.*—Dioc., Gloucester and Bristol. Archts., Messrs. Pope and Bindon. Repairs and restoration. Addl. accom., 105 free seats. Cost, £1,250. Reopened April 7, 1866. Grant, £15.

St. Leonard's, Hollington.—Dioc., Chichester. Nearly rebuilt at the sole cost of Miss Dampier.

Keymer.—Dioc., Chichester. Entirely rebuilt, with the exception of the chancel. Reopened April 17, 1866.

St. Martin's, Leicester.—Dioc., Peterborough. Archts., Messrs. Braddon and Freshwater. N. chapel rebuilt, S. chapel restored, and other improvements.

St. Katharine's, Little Bardfield.—Dioc., Rochester. Archt., Mr. G. F. Bodley. Enlarged, restored, and decorated. Reopened April 11, 1866.

* *Parish Church, Mildenhall.*—Dioc., Norwich. Complete restoration. Cost, £2,192. Grant, £10.

Parish Church, Over Stowey.—Dioc., Bath and Wells. Reseated and restored. Reopened April 5, 1866.

Wales.

CHURCHES RESTORED OR ENLARGED.

* *Gyffin.*—Dioc., Bangor. Archts., Messrs. Kennedy and Rogers. Enlarged and restored. Addl. accom., 51 free seats. Cost, £700. Reopened May 22, 1866. Grant, £20.

Llanbedrog.—Dioc., Bangor. Partly rebuilt, and restored throughout.

* *St. Tyssil, Llandyssil.*—Dioc., St. Asaph. Archt., Mr. T. H. Wyatt. Rebuilt. Increased accom., 120 free seats. Cost, £3,200. Grant, £100.

* *Llanmadoc.*—Dioc., St. David. Archt., Mr. J. Pritchard. General restoration. Cost, £500. Reopened April 26, 1866. Grant, £30.

The Chaplain of *St, Andrew's Waterside Mission, Gravesend,* begs to acknowledge an Easter Offering of Fifteen Shillings from the Lads of St. Michael's Bible Class, Derby, in reply to the advertisement printed in this Periodical.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on April 16th, May 21st, and June 18th, 1866, grants of money, amounting to £2,735 were made in behalf of the following objects:—

Building new Churches at Aberkenfig, in the Parish of Newcastle, Bridgend, Glamorgan; Birkenhead, St. Peter; Burwash, St. Philip, near Hastings; Coshamside, in the Parish of Cosham, near Chippenham; Derwent, in the Parish of Hathersage, near Sheffield; Droitwich, St. Nicholas; Drove End, in the Parish of Gedney, near Long Sutton, Lincoln; Eddington, in the Parish of Hungerford; Hunslet Moor, in the Parish of Leeds; Lepton, in the Parish of Kirkheaton, near Huddersfield; Newcastle, St. Peter; Newtown, in the Parish of Leeds; Portswood, St. Denys, near Southampton; and Travellers' Rest, in the Parish of Swimbridge, near Barnstaple.

Rebuilding the Churches at Chetwynd, near Newport, Salop; Hallow, near Worcester; Llanfechan, near Builth; Mayland, near Maldon; Old Bewick, near Alnwick; Pitsford, near Northampton; Snitterby, near Kirton in Lindsay, Lincoln; Stroud, Gloucester; Washington, near Steyning, Sussex; and Weston Patrick, near Odiham, Hants.

Enlarging or otherwise increasing the accommodation in the Churches at Ashby-de-la-Zouch, Holy Trinity; Bedford, St. Paul; Church Oakley, near Basingstoke; Church Town, near Tavistock; Danbury, near Chelmsford; Drinkstone, near Bury St. Edmund's; Hasleton, near Cheltenham; Haverhill, Suffolk; Heyford Warren, near Deddington, Oxon; Heytesbury, Wilts; Hoath, near Canterbury; Maldon, All Saints; Oving, near Aylesbury; Piddlehinton, near Dorchester; Preston, near Canterbury; Sampford Spiney, near Plymouth; St. Ann's, Soho, London; West Alvington, near Kingsbridge, Devon; West Camel, near Ilchester; Weston Penyard, near Hereford; Woodham Walter, near Maldon, Essex; and Woolston, near Southampton.

The grants formerly made towards building the Churches at Neath, Glamorgan, and Holy Trinity, West Ham, Essex; enlarging and restoring the Churches at Brixworth, near Northampton; Chapel Hill, near Chepstow; Dunkeswell, near Honiton; Pontblydyn, near Mold; Springthorpe, near Gainsborough; and Wool, near Wareham, were each increased. Grants were also made from the Special Fund for School Churches and Mission Houses, towards building Mission Churches at Bromley-by-Bow, and Horbury, near Wakefield. The Society likewise accepted the trust of Repair Funds for New Churches at Bradenstoke, near Chippenham, and Hampstead, All Souls.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

York.

London.

Mar.	12	Kew	*S*	£9	0 6
	14	Sydenham	*A*	7	13 0
	19	Hillingdon, Parish Ch.	*S*	6	10 0
	21	Hillingdon, St. Andr.	*S*	7	9 0
	22	Aldborough Hatch	*O*	2	4 3
	22	Barkingside	*O*	1	10 9
May	21	Twickenham	*S*	16	6 0
	23	London, St. Giles in-the-Fields	*S*	1	7 3
June	1	London, St. Luke, Berwick Street	*S*	1	7 0

Durham.

May	11	Billingham	*S*	4	6 9

Winchester.

Mar.	16	Appleshaw	*S*	£4	5 6
April	9	Moulsey West	*S*	4	17 6
	23	Woodmansterne	*S*	2	10 0
	30	Windlesham	*S*	6	5 0
May	12	Seale	*S*	3	5 1
	14	Carshalton	*S*	14	9 11
	22	Hyde	*S*	0	12 6

Bangor.

May	25	Llanwrin	*S*	1	1 0

Bath and Wells.

Mar.	23	Batheaston	*S*	6	10 0
	23	West Pennard. 2 *Sermons*		34	17 5
	23	Pil	*S*	0	16 2
	23	Milton Clevedon	*S*	1	9 10
	23	Draycot	*S*	0	13 1
	23	Bath and Wells Diocesan		128	10 0

Carlisle.

April	7	Walney Island	*O*	£1	0 0
May	31	Staveley	*S*	2	5 0

Chester.

April	23	Bebington	*A*	11	13 1

Chichester.

May	29	Hayward's Heath, St. Wilfred's	*S*	12	0 0

Ely.

Mar.	21	Whittlesey, St. Mary's	*S*	4	2 0
April	4	Cambridge	*A*	130	0 0
June	7	Coton	*S*	1	12 7

Exeter.

Mar.	9	Salcombe	*S*	5	10 6
	10	Throwleigh	*S*	1	5 1
	19	North Hill	*S*	1	17 0
	19	Lifton	*S*	3	1 4
April	13	Hennock	*S*	1	2 0
	17	Woodbury	*O*	1	18 0
	21	Blackawton ...2 *Sermons*		1	9 10
	26	Martinhoe	*S*	0	8 4
	26	Trentishoe	*S*	0	15 8
May	2	Tiverton, St. Peter's	*S*	5	11 6
	2	Tiverton, St. George's	*S*	2	16 0
	2	Mawnan	*S*	1	7 0
	5	Newport, St. John the Baptist	*S*	3	3 0

Gloucester and Bristol.

April	12	Bristol and Clifton	*A*	8	17 10

Hereford.

Mar.	27	Stoke Edith	*S*	3	16 3
	27	Pontesbury	*S*	2	10 0
	27	Stretton Grendison	*S*	1	12 10
	27	Tedstone Delamere	*S*	1	10 0
	27	Ashperton	*S*	0	13 6
	27	Hereford Diocesan ,, Archdeaconry		30	0 0
	27	Salop Archdeaconry		20	0 0
	31	Grosmont	*S*	1	7 0

Lichfield.

Mar.	7	High Ercal	*S*	4	5 0
	16	Wolverhampton, St. Luke's	*S*	7	14 0
	20	Adderley	*O*	3	0 0
	20	Hinstock	*S*	2	0 2
	29	Lichfield Ch. Ch.	*S*	3	2 4
April	2	Castle Church	*S*	2	4 3
	10	Shelton	*O*	2	9 5
	10	Hanley	*S*	4	10 0
	24	Wrockwardine	*S*	7	10 0
	25	Great Wyrley	*S*	4	16 0
May	11	Waters Upton	*S*	4	8 9

Lincoln.

Mar.	5	Market Raisen	*S*	0	15 0
	17	Skirbeck	*S*	2	7 9
	20	North Hykeham	*S*	1	8 9
April	10	Wainfleet, St. Mary's	*S*	1	15 7
May	8	Hackthorn, with Cold Hanworth	*S*	4	5 0
	18	Long Sutton	*O*	1	0 0

Llandaff.

Mar.	6	Cardiff, St. John's	*S*	£9	16 7
	31	Neath	*S*	5	8 3
April	2	Caerleon	*S*	1	6 4
	14	Shire Newton	*A*	0	5 0
	18	Llanthewy Vach	*O*	1	0 0
	20	Llanvapley	*S*	1	17 7

Manchester.

May	22	Leigh, Parish Church	*O*	5	0 0

Norwich.

April	21	Norwich Diocesan	*A*	34	14 7
	24	Fakenham	*S*	5	17 8

Oxford.

Mar.	17	Newton Purcell	*A*	2	7 6
	17	Oxford	*A*	70	12 6
	21	Fenny Stratford	*O*	2	2 0
April	12	Lewknor	*S*	2	13 2
	26	Henley-on-Thames	*O*	10	0 0

Peterborough.

Mar.	1	Staverton	*S*	2	18 7
	13	Osgarthorpe	*S*	3	8 0
	14	Rutland	*A*	37	16 6
	26	Kettering	*S*	7	1 0
April	13	Cole Orton	*S*	2	10 0

Ripon.

Mar.	15	Forcett	*O*	2	4 8
	28	Copley	*S*	2	2 0
April	27	Farnham	*O*	1	6 10

Rochester.

April	4	Hyde East	*S*	3	15 0
	25	Dedham	*S*	4	12 6
May	8	Springfield, All Saints	*S*	3	9 8
	8	Springfield, Holy Trinity Chapel	*S*	1	19 2
	8	Stanway	*S*	3	3 0
	9	High Wych	*S*	3	2 6
	19	Sible Hedingham	*S*	2	4 6

Salisbury.

April	19	Sherborne Abbey	*S*	7	4 3
May	4	Mere	*S*	2	1 6
	18	Enford	*S*	2	12 8
	26	Figheldean	*O*	0	16 0

St. Asaph.

April	6	Castle Caereinion	*S*	3	0 0

St. David's.

April	20	Crickhowell	*A*	2	15 0

Worcester.

Mar.	12	West Malvern, St. James	*S*	5	10 0
April	18	Worcester, Holy Trin.	*S*	4	16 2
May	2	Solihull	*O*	11	0 6
June	1	Kineton	*O*	9	0 0
	6	Rugby, Holy Trinity	*S*	8	13 11
	6	,, Parish Church	*S*	4	4 9

Sodor and Man.

The Church-Builder.

No. XX.

Amberley Church, Herefordshire.

AMBERLEY Church, long deserted and desolate, now restored, is not only romantic in its aspect and situation, as secluded from the highways and hurry of life, but is also, if its history could now be truly read, itself a romance, and has moreover about it many lessons well worth the learning.

It is evident that once, years long past and gone, it was a sanctuary, though small, of no mean aspect and order; care and skill and money had been bestowed upon it. There is seldom to be seen a small church which could offer to the instructed eye the remains, at least, of truer architecture—of Early Decorated, Square-headed Decorated. When the writer first saw it in its desolation, the memory of it had faded away from the minds of many: the rustics round about had, many of them, forgotten its very existence. This desolate fane lay to the south of a green and miry lane, and consisted once, as now it does again, of a porch, nave, and double bell-turret. The roof had long fallen in; the carved screen was nearly demolished; the font was broken, and turned over; the cross and saddle-stone had gone from the eastern gable; some very excellent windows were much broken and displaced; but the very good type of double bell-turret still remained, and the cross remained on it, and, though mute, yet in its silent eloquence, seemed to be "Vox clamantis in deserto, Parate viam Domini." One of the old bells yet remains, and there is a very perfect piscina remaining, and holy-water stoup. On the old door, yet sound, were notices, which modern law compels the parish officer to place, but which modern neglect had handed over to the devout

contemplation only of cattle and sheep. The walls were most substantially built, at a period when they were careful to build well; hence the possibility of the present restoration—and herein this church is an instruction to us. There is a churchyard in which, I believe, about forty-five years ago a funeral took place. It is probably seventy years, or near it, since Divine Service was celebrated in this noteworthy church.

The following is the well-drawn statement of the architect, under whose directions this little gem of a church has been restored, at the wish and at the cost of Lady Lindsay, the present owner of the estate:—

"This interesting chapel was, previously to the restoration which has just been completed, roofless and desecrated, and no service had been performed within its walls for the last sixty or seventy years. The mould had accumulated to a height of more than a yard within its interior, and had nurtured a little wilderness of weeds, ivy, and alder-trees. The roof timbers had fallen in and perished, or had been carried off; and nothing remained of the screen but a decayed post or two, and a fragment of tracery. The masonry of the walls had become very ruinous and disjointed, and out of the fissures sprang a sturdy growth of thriving foliage. The crosses and most of the coping-stones and buttress weatherings had fallen and perished; a beautiful three-light window on the north side, through the sill of which a large tree had forced its limbs, was entirely displaced and broken to pieces. Fortunately the walls were found to be unusually thick, between three and four feet, or the chapel must have perished; and the stone composing them was of that excellent character, that the cut work that remained was as sharp as when it left the mason's hands.

"According to Duncombe, Amberley at a very early date belonged to the monastery of Evesham, and was procured for and attached to that monastery by Edwin, Bishop of Worcester, about the year 714. Ten pounds per annum from the revenues of the church at Amberley are said to have been appropriated towards the fabric of that of Evesham, with the adjoining cloister. The Amberley fish-pools appear to have been of some importance, as Duncombe states that they were taxed with a charge of 23*s.* per annum for the supply of the kitchen of the

Amberley Church previous to its restoration. (See page 129.)

Amberley Church restored. (See page 133.)

Evesham monastery; and in case of failure of payment, the Abbot is represented to have had the power to shut up the church and houses at Amberley. There is a tradition that the church once had a steeple and several bells, but that the latter were stolen by an itinerant tinker. The old chalice and paten have been carefully preserved by the successive tenants of the adjoining manor-house; they are of antique style and workmanship, and have engraved upon them the I.H.S., cross, and nails.

"The restorations, which have been projected and carried out entirely at the expense of Lady Lindsay, place the chapel once more in a fitting condition for the celebration of Divine Service. They consist of new roofs to the nave, chancel, and porch; a thorough repair of the masonry of the fabric, new floors, open sittings, pulpit, font, lectern, and stalls: a screen has been reproduced from discovered fragments of the ancient one, and set up in the original position; and new bells have been mounted in the cote.

"The churchyard will be levelled, and enclosed with a neat fence.

"The works have been carried out from the designs, and under the superintendence of Thos. Nicholson, F.S.B.A., Diocesan Architect of Hereford."

The church has not yet been reopened for Divine Service, but it will shortly be so, and then once again its long desolate walls shall enclose the worshippers of the Triune God, and its long fallen roof shall re-echo His praises.

It ceased to do this,—and here is another *instruction* conveyed to us in the history of this church,—because of the very inadequate endowment attached to it. No one, in a cold age, in an age when the idea of worship, as such, seemed in the Church of England almost to have died out, cared to go and conduct the worship of God in a remote place difficult of access, and for a very small remuneration (now by the present owner of the property to be generously increased); and so it fell out, alas, in this as in some other cases, that for a dreary season, of perhaps seventy years, the hills and woods and meadows and orchards around awoke their echoes no more to His praise, in honour of Whom, in an age more deeply imbued with a sense of the honour due to God in His sanctuary, this rural fane was set up.

H. T. H.

Church Bells.

No. I.

BELLS, like organs, are of Christian origin. The earliest names for a church bell, "Nola" and "Campana," point to Nola, in Campania, as their birth-place. Durandus, writing in the thirteenth century, tells us that the larger bells are called "Campanæ," from Campania, the district; and the smaller, "Nolæ," from Nola, the town. Another common name in the middle ages was "Signum;" this was applied only to the very large bells hanging usually by themselves in a tower, and which could not be raised or swung, but were merely struck with a hammer. In France they are common enough, and are called "Bourdons;" in England there are but few examples, amongst them the great bells of Westminster, St. Paul's, Oxford, and Lincoln.

Few things have had greater influence over Church architecture than the *bell*. To it we owe the most striking external feature of our churches, *the tower*. If we stand on some hill, and look down upon the many-towered city beneath our feet; or gaze upon the village tower sheltered among the trees of the wooded country landscape; or, in the fen country of East Anglia, watch the lofty spires rearing themselves up against the tame horizon of that uninteresting country, and looking, when seen in the horizontal rays of a rising or a setting sun, like ladders of fire; or if we turn our attention to the varied form of cot or spirelet which crest the humbler village churches of the south of England, or the plain open gable so common in mountainous districts; for all these varied objects of beauty we are indebted to the church bell. The earliest bells were mere sheets of metal, curled into a circular shape, and riveted together, the top being flattened in. They were struck on the outside by a hammer, held in the hand of the ringer. This rude instrument soon developed into a more finished form and material. The art of fusing two kinds of metal together was of very early invention, and that of casting metal so fused into various shapes

for different uses was not long in following. Tin and copper, the two ingredients of bell-metal, were worked from the ore in Britain during the Roman occupation of the island, and probably still earlier in Eastern Europe. There is no doubt that bells formed a regular appendage to a church long before the Norman Conquest, and that at or soon after that period they attained their full shape, size, and dimensions, not since surpassed. The large size of Norman towers is sufficient evidence of this; for in those days every part of a church had its use and its object, and but for them would not have had any existence. It is a modern idea to build a tower and spire simply for ornament, and with no prospect of a bell larger than our ancestors would have hung in a little niche over a gable. The Campanile, or detached tower, which many of our cathedrals formerly possessed (but of which that at Chichester alone has been preserved), and which was a feature in large parochial edifices, as Beccles, Ledbury, West Walton, &c., is another proof of the great size of bells in the middle ages. These detached towers were not built for picturesque effect, though that was often attained, but to contain heavy bells, the vibration of which would in process of time have a ruinous effect upon the churches attached to them. For this reason the central towers of the larger churches were never intended for bells, but rather to act as lanterns. Great was the ruin which followed where the experiment was tried, as Winchester and Ely and Hereford could testify.

No bells of a date prior to the thirteenth century are known to be in existence; considering that the bell is an instrument of percussion, and liable to a hundred accidents, it is a wonder that so many mediæval bells have survived. Old bells were few in number and very heavy, a solemn sound being their main desideratum. Cathedrals were not allowed to have more than five or seven bells, and these were not usually either hung or used together; parish churches were only allowed three bells. When the art of change-ringing came in, in the seventeenth century, the whole system of bells and their hanging was altered, tone was sacrificed to number, and the destruction of old bells was enormous, peals of three and five being every where melted down into the fashionable numbers of six and eight, the bell-

founder besides too often taking his remuneration out of the spare metal.

Old bells usually bore the name of the saints to whom they were dedicated, and were always called by those names; the oldest of all had the name only; in later times an "Ora pro nobis" was usually added. This arose from the practice of the tenor or heaviest bell being invariably dedicated to the saint after whom the church itself was called, the others after those saints who had side altars below. A very large proportion of ancient bells were dedicated to the Blessed Virgin, who of course had an altar in every church. A notable example of this is, or rather was, at Durham Cathedral, where there were four great bells in the galilee tower, and three smaller ones in the lantern tower, dedicated, the tenor to St. Cuthbert, another to Jesus and the Blessed Virgin, the rest to St. Margaret, St. Benedict, St. Michael, St. Oswald, and the Venerable Bede, all of whom had altars in that church. These names were replaced on the bells when re-cast in the seventeenth century, and made into one peal.

We may conclude this paper with some account of the bells in Canterbury Cathedral up to the fifteenth century. Ernulph, made Prior in 1096, gave a bell which was re-cast by Conrad his successor, who added four more. These five bells were said to have required, the first ten men to ring it, the second as many, the third eleven, the fourth eight, and the fifth twenty-four. Prior Wybert, in 1160, gave a great bell which required thirty-two men to ring it. In 1316, Henry D'Esturia brought five bells, whereof the one called Thomas was placed in the south-west tower, and weighed 8,000 lbs., or 71 cwt. 1 qr. 20 lbs. Three others were placed in the north-west tower, to ring to service, weighing respectively 21, 19, and 17 cwts. The price of all these was £236 14*s*. In 1317, a new clock tower was built, and three new bells placed in it. Prior Hathbrand, in 1370, gave two large bells, named Jesus and Dunstan, and in 1408 Archbishop Arundel rebuilt the Arundel tower, calling it after his own name, and placing in it five new bells. So much for the vicissitudes of the bells in one church, during a period of three hundred years. J. H. S.

Stones of the Temple.

No. XIII. THE WINDOWS.

"I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones."—Isa. liv. 12.

MR. ACRES and his family had now learnt, from their many conversations with the Vicar on the subject, to take a deep interest in Church architecture, and were ever seeking and finding some new beauties either in the solid building or the ornaments of their own ancient church, which now they looked upon with quite a new feeling of pride and admiration. When, therefore, Mr. Ambrose was a visitor at the Hall, he was not unfrequently called upon to deliver a short drawing-room lecture on some portion of the church or its furniture. "Now, Mr. Ambrose," said the Squire, on one of these occasions, "as we are only a family party this evening, will you kindly give us some more information on our favourite topic of conversation lately? I see the same request is on the lips of all these little people, but they are not so impudent, I suppose, as I am. You will, I hope, find us more profitable pupils than Mr. Dole, to whom you specially addressed your lecture in the church the other day."

"I am not so sure of that; for what I said to him, if it did no more, at least set him thinking, and that is a great point, you know. You see those kind of people, as a rule, never read and never hear any thing really worth reading or hearing about matters of this sort. They are simply taught to believe that all outward form and ceremony in the Services, and all outward *meaning* and *beauty* in the fabric of the Church, are idolatrous and superstitious, and they care to inquire no further than that. Their prejudice is fostered by ignorance, and to lead them to *inquire* is the first step towards inducing conviction. Then how very little our own people generally know about these things, and how seldom comparatively they are prepared with a ready answer with which to meet the objections of persons who are even more ignorant than themselves. This surely ought not to be. If we place beautiful and costly ornaments and furniture in our churches, the poorest person in the parish should be

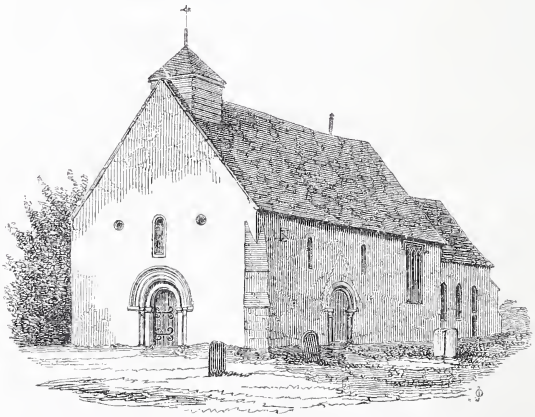
Ancient Stained Glass in Great Malvern Church.

taught the meaning of them; and if the Stones of the Temple have each a lesson to teach, the poorest person in the parish ought to know what they say. But I am wandering from my point: our last subject was the *walls* of the church; what shall we talk about to-day, Constance?"

"Oh, I think the *windows* should come next, Mr. Ambrose; but there are so many different kinds of windows, that, of course, you cannot tell us all that might be said about them."

"No, indeed, my dear, I can only tell you a very small part of their history, but still enough, perhaps, to increase the interest you already feel in the subject. First, then, I shall say something about the *stone-work* of the windows; and what I say about windows applies very much also to the *doors* of a church, only the doors are generally much more richly ornamented. Now there are some very simple rules by which we may commonly know from the windows pretty nearly at what period that particular part of the church was built. You cannot, of course, always tell from any thing still existing at what time the church was *first* built, because often no part whatever of the first church is remaining. The font, from its sheltered position, is the most frequently preserved relic of the original church; sometimes one doorway alone remains, and sometimes but a single window to mark the earliest date of the church. As I must not puzzle your brains with the hard words employed by persons learned in church building, I do not profess to give you the nice distinctions by which they arrive almost at exact dates. Ours must be a very rapid glance at the whole subject. The two great distinct characters then in church windows, as also in other parts of the building, are the *circular arch* and the *pointed arch.* The former is to be found in churches erected before the year 1150, and the latter since that year; but of course there are exceptions. The earliest round-headed windows (that the few buildings in which they are found were originally intended as Christian temples, I do not of course affirm) are the *Roman*, and these are easily known, for they are nearly always partly composed of red bricks. Then come the *Saxon;* these are built of stone, but are quite plain, and generally as rude and rough as the Roman. You know the Romans held possession of our country from the year 50 before

Christ till A.D. 450; and then the Saxons held the country till A.D. 1066; but it is impossible accurately to fix the dates of most of the churches they built. Next follow the *Norman;* these are more ornamental, and not so roughly executed, and after the Norman Conquest, when many clever builders and masons came over from Normandy, they were often most beautifully decorated. The figures of persons and animals indeed that are sometimes to be found (but more especially above the doorways) at this time, seem very quaint and curious to us now, and often quite unintelligible, but no doubt they once all had an useful meaning, and were specimens of the highest art of the time; very many of them are Scripture subjects. Sometimes triangular windows are to be met with of the Saxon and Norman periods, but very rarely. As I said before, some of their stone carvings appear to us to be very quaint and grotesque, and so too the arrangement of their windows was sometimes fanciful; they seem to have attempted occasionally, as at Crowmarsh, Oxfordshire, to represent the

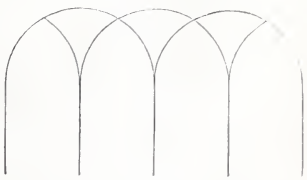


Crowmarsh Church, Oxfordshire.

features of the face, the doorway representing the mouth, and the windows the eyes and nose. The reason why the windows were in some instances so small, we may imagine was because they were not glazed, and it was desirable that to keep out the wind and rain and the winter's cold, they should be only just

large enough to admit the necessary light. I have lately seen an old Norman window which had been long bricked up, in which there had evidently never been any glass. We need not be surprised at this, for even so lately as in the reign of Queen Elizabeth, it was no uncommon thing for the windows in private houses to have no glass in them.

"Now we come to the pointed-headed arches. From about A.D. 1150 to A.D. 1200, which is called the *Transition* period, the two styles were a good deal mixed. People have different opinions as to the origin of these pointed arches. A learned friend of mine has an idea of his own about it, which he calls *the finger theory*. He supposes that all church arches and tracery may be derived from different positions in which the fingers may be placed when the hands are clasped as in prayer, and that from these, first the round, and then the pointed arch was suggested as a fit design to be adopted for a House of Prayer. It is at least an ingenious and a pleasing conception. Some have imagined that the meeting of branches in a grove of trees first gave the idea of the pointed arch. Often, as I have looked down the avenue by Old Wood's cottage, has the opening at the opposite end reminded me of the eastern window of some splendid cathedral, whilst the long intervening rows of trees, with their branches uniting overhead, has suggested to my mind the pillars and groined roof of the building. Our old heathen forefathers knew well the grand effect of these magnificent temples of nature's building, when they selected them as the places best adapted for their awful sacrifices, and the worship of their 'Unknown God.' But it seems most probable that one style of architecture naturally introduced another, and that the pointed followed naturally from the circular arch. When the builders saw what a beautiful arch was produced by a number of their old circular arches intersecting each other, they gradually introduced the newly discovered pointed arch, and at length finding that it admitted of such a far greater variety of beautiful tracery in the window, they abandoned the old style altogether.



Ancient Stained Glass in Great Malvern Church.

"The first pure style of pointed windows is called the *Early English*[1], which prevailed from about A.D. 1200 to A.D. 1300. It is often very simple, the plain lancet-shaped window being the most common; it frequently has the same ornaments as the Norman, but its peculiar ornament is a flower, almost round, called the *ball flower*. This was followed, up to about A.D. 1400, by a more graceful flowing style, called the *Decorated* or *Florid*, and it is chiefly to be distinguished by the waving flame-like character of the stone-work in the upper part of the window. Then next we have quite a different style, which is called the *Perpendicular*, so named because you may know it by its upright or perpendicular lines, some of which run up uninterruptedly from the bottom to the top of the window. This style is peculiar to England, and windows of this character are very rarely to be found elsewhere. In the 16th and 17th centuries, the arch of the window gradually becomes depressed, first sinking to the *Tudor* arch, and then losing its pointed character altogether and becoming quite flat; and this introduced what, from its comparative want of beauty, is called the *Debased* style. The windows of this period were usually square-headed, and possessed, like the other parts of the building, little ornament. It prevailed till the middle of the 17th century, and may be considered the second childhood of Church Architecture, and it was certainly far inferior to the first. Succeeding to this period came all those hideous semi-classical erections, most of which, I believe, were built in the reign of Queen Anne, though some were before and some after; and those still more unsightly parodies on Gothic architecture, which were erected at the close of the last and commencement of the present century. In our own day we have far advanced by a complete retrogression, and churches are mostly copies of one or other of the styles I have mentioned. If, however, our present age may boast of a Church architecture of its own, it will undoubtedly be that of those most beautiful brick churches which have been but lately erected, such as All Saints' and St. Alban's, London, and St. James', Oxford."

"You have not told us any thing about the *round* windows, Mr. Ambrose," said Constance; "you know we have a very pretty one in our church."

[1] These styles are now frequently called *first, second,* and *third pointed.*

"Yes, I ought to have told you that these circular windows are to be found in all styles of architecture, usually at the west end of the church. They are called rose windows and marigold windows, from their supposed likeness to those flowers; and St. Catherine's windows, from their resemblance to the wheel on which she suffered martyrdom. It is likely that this window was placed in our church because it is dedicated to St. Catherine."

"That leads me to ask," said Mr. Acres, "what *symbolism* there may be in the windows of a church; for in your sermon last Sunday you said that there was a lesson to be learnt from all the speechless stones of the sanctuary."

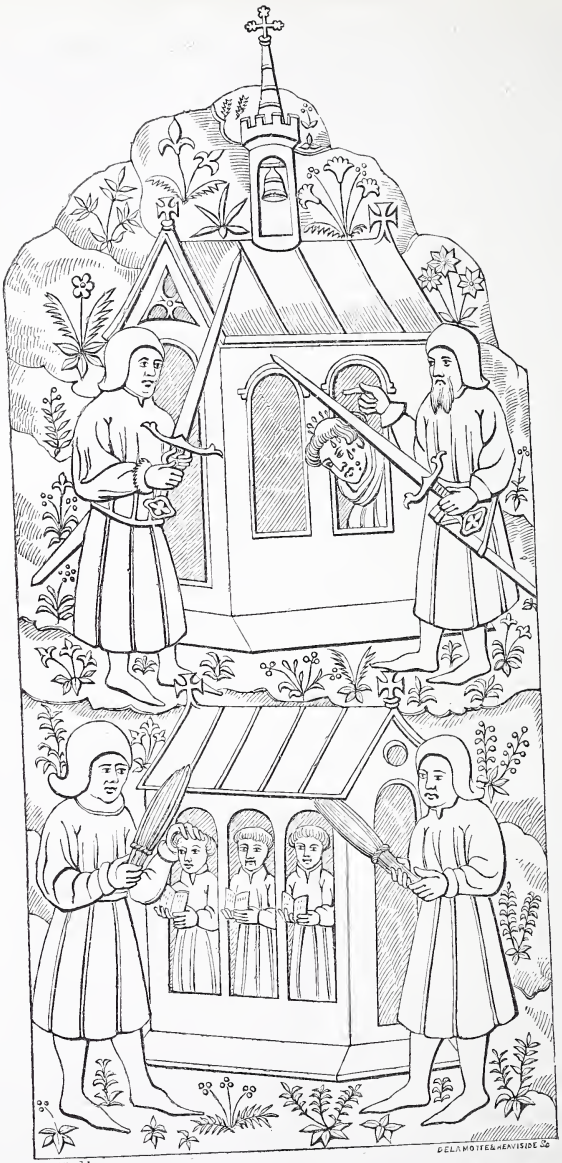
"Yes; and every window in the church should remind us of certain Christian truths. The *light* which they admit should make us think of Him who is the 'Light of the world,' 'a Light to lighten the Gentiles,' 'the Day-spring from on high,' 'the Sun of Righteousness,' 'that lighteth every man that cometh into the world.' The window with its double compartments reminds us of the two natures of Christ; the triple window, and the many triple forms in it, of the Trinity[2]. But it is of course most chiefly in its storied panes that the church window becomes our teacher."

"Certainly; I see that: and, by-the-bye, as I am as ignorant as my children about the history of stained glass, please tell us something about that before we part."

"I will, gladly. As far as we know, stained glass was never used before about the year 850; but when it came into general use, it would appear that no church was considered complete unless every window was furnished with it. At first it probably consisted of rude imitations of old mosaic patterns. Then

[2] "The glass windows in a church are Holy Scriptures, which expel the wind and the rain, that is, all things hurtful, but transmit the light of the True Sun, that is, God, into the hearts of the faithful. These are wider within than without, because the mystical sense is the more ample, and precedeth the literal meaning. Also, by the windows the senses of the body are signified: which ought to be shut to the vanities of this world, and open to receive with all freedom spiritual gifts. By the lattice-work of the windows, we understand the Prophets or other obscure teachers of the Church Militant: in which windows there are often two shafts, signifying the two precepts of charity, or because the Apostles were sent out to preach two and two."—*Durandus on Symbolism.*

figures were introduced, which depended for their general effect upon broad black lines either produced by lead or colour. The old stained glass may always be known by the deep richness of its colours, especially of the blue and ruby. Probably Canterbury Cathedral possesses the earliest and best specimens remaining, the date of which is about A.D. 1120. In the glass of this time you find small medallions containing several figures, the surrounding parts being filled with tracery. Next come small single figures, or groups of figures, with or without canopies, with border tracery and foliage; sometimes there are the shields of founders and benefactors. At about A.D. 1350, larger figures of saints were painted, each occupying a whole compartment of the window, with larger and more elaborate canopies. Now, too, windows began to be *mortuary*, and contained figures of deceased persons, with their shields and banners. In the following century, single subjects often extended over several compartments, or even the whole of the window. Sentences in old English letters were frequently painted, issuing from the mouths of figures (just as we find them on monumental brasses of the same date), and also in various other parts of the window. One colour only, commonly yellow, with black lines to mark the features and dresses, was now, and before this time, frequently used. At this period glass painters fell into a great error by studying more to paint pictures correct in all the lesser and unimportant parts of the drawing, than to produce a pleasing and solemn distant effect; they often lost the effect of a grand accessory to the beauty and harmony of a Gothic temple, in order to gain that of a piece of painted calico. From about A.D. 1600, this art gradually declined, and, with some exceptions, the glass painting and architecture of our churches fell together, the inferior artist of the former being often employed in depicting the debased style of the latter. Immense quantities of stained glass were destroyed by the sacrilegious hands of the Puritans in the seventeenth century; and of course much, from its brittle nature, has otherwise perished; enough, however, remains to show how splendidly our churches were formerly decorated with it, and to afford invaluable aid to those who are now engaged in promoting the happy revival of this noble art. There is just one other point to which I must briefly



Ancient Stained Glass in Great Malvern Church.

allude—the value of stained glass windows as *historical records.* There can be no objection to windows in some parts of the church (specially those placed over the arches of the nave, which are called *clerestory* windows) being thus employed, though the presence of these subjects in some parts would be most objectionable. There are some most interesting windows of this character still remaining. I have only time to notice some of those in Great Malvern Church[3]. I have brought you some drawings of these windows; they represent some events in the life of St. Werstan, who was martyred in a small chapel near to the spot where these windows are. This glass preserves the only ancient record we have of this saint. In the first pane you see there is a representation of Werstan himself; the hills at the back, with the flowers and ferns upon them, probably represent the Malvern hills; and the painting above, the plot of ground on which his church was built, the key having reference either to the material fabric or the spiritual efficacy of its sacred services, and the four corner stones, held by four angels, each with three fingers raised in the attitude of blessing in the name of the Trinity, are doubtless intended to indicate the favour of Heaven on his pious work. In the next pane the figure and hills are repeated, and above is a representation of the different ceremonies attending the consecration of the completed church. In the third pane you see the hills, with their flowers and ferns, cover the whole background; in the lower part, the now regular services of St. Werstan's little church appear to be represented by three choristers; and standing near them are two persons who are probably their instructors. The upper part represents the martyrdom of the Saint in his own chapel. The stained glass in Great Malvern Church contains other historical records, but we have no time to notice them."

". . . . Sometimes thoughts proud and wild
Have risen, till I saw the sunbeams steal
Through painted glass at evensong, and weave
Their threefold tints upon the marble near,
Faith, Prayer, and Love, the spirit of a child!"—*F. W. F.*

[3] We are much indebted to the courtesy of the Editor of *The Penny Post* for the use of the engravings of the stained glass in Malvern Church.

Our Churchyards.

"Libera Fortunæ mors est: capit omnia tellus
Quæ genuit: cœlo tegitur, qui non habet urnam."—*Lucan.*

STRANGE things may be seen even here in sober England, in this land of canny shopkeepers and of true bucolic husbandmen; and not only in the far East or the far West. For is it not, as I have long felt, a strange thing, yea, "passing strange," that where, in this quiet land of thought and moderation and religion, we might most expect to find the tokens and signs of care and reverence and holy love, we do, oftentimes, find them least?

I am going to write a few sentences about "God's Acre," that last resting-place of our dead ones, the dead in Christ. Surely then, in those quiet and set-apart places, the home of so many sad and tender associations, you will always find those pleasant signs and tokens of care and reverence and holy love! Were I now writing, as once I did, a quarter of a century earlier, on this subject, I should be compelled to say, "you will scarcely ever find them;" but my answer now may be, "sometimes you will find them;" soon I might be able to reply, "you will very frequently find them;" then, a few years later, when I am laid in one of them, "you will almost always find them." But whence is it that one has not always found those signs and tokens in those sacred spots? Let me reply by asking whence was that state of things which prevailed forty years ago in the *interiors* of almost all our cathedrals and churches, not only around them? whence the misery which the wood and the stone, painted and whitewashed, then expressed? whence the green mould and the squalor? whence the iron mould and the western gallery drawl? and whence the deep indignity inflicted on those fine old Norman or Early English fonts? But these things have, happily, passed; and that which we now deplore in our churchyards will pass too; and to hasten its passage to a place where all things are forgotten, these lines are written. For while it is certainly strange that such things should have been, it would be tenfold stranger were they to continue; for

the true revival of this day must reach, and is reaching, even to the home of the dead. I wish to point out here how readily a new and cheering aspect may be given every where to these last resting-places of those who have gone from us. And when we attempt to describe this, it is remarkable how little is really needed to render our *country* churchyards, at least, what they should be; in cities and populous places the difficulty is greater, but in the 10,000 village churchyards of the land we might easily bring about the change which we desire. What is that change? It will affect the turf and graves of our churchyards, the walks, the fences, the entrance gates, the tombstones, and other memorials.

During a large portion of the year the turf and graves may be kept in good order with very little trouble, the rooting-up of those plagues of all churchyards, nettles, being almost all that is required; but during the spring and summer a frequent use of scythe and shears will be needed also, almost weekly at one period of the year. I have often thought that this trouble might be shared by several, and would well repay all—all at least who care to see a churchyard in a seemly and becoming state. In some cases, where there are no flowers or shrubs to beautify the sacred spot, sheep may be admitted occasionally for short periods. Where the graves are marked by green mounds the trouble will be greater.

As to the walks, if they are once nicely marked out and gravelled, it is a labour which need seldom be repeated: some weeding now and then only will be required; and nicely kept walks alone add very much to the appearance of any churchyard.

The fences of a churchyard are very important. As a country clergyman, fond of all rural sights, I cannot say a word in disparagement of a good hedge, well cropped. I prefer it infinitely in appearance to a red-brick wall, or to posts and rails; a stone wall, ivy clad, is perhaps best of all. Important iron railings, tall and dark, can only be had in towns and wealthier places, and are only needed where there is a large population; and there only does one wish to see them.

The churchyard gates are often neglected, and nothing more than mere miserable wickets, which refuse to fasten; but the

Lych Gate, or gate of the dead, is fast re-occupying its place, and is both appropriate and useful. These may be erected for moderate sums, and always, when of good type, add a dignity to the churchyard, and seem to say, "This is no common field, here the soil is sacred, here are sown seeds for the Resurrection; this is the field of God." If a Lych Gate cannot be set up, a wicket of good design and good material will in some sort mark the sacred spot.

As to tombstones and other memorials, in nothing, perhaps, is the revival of good taste and good feeling in the present day more marked than in these tributes to the memory of those whom we have loved and lost. Those ghastly memorials of 50 or 100 years ago are certainly suggestive of a curious train of thought. Let us hope they may soon decay and perish; I feel sure they will never be repeated. What a gloom, what an earthliness, what an emptiness, what an exceeding ugliness there is about them! What sums of money have been expended on them! and now you cannot pass them without feeling a great wish that they were any where else, and a great desire to remove them.

On churchyard memorials I do not purpose to write now; this has more than once been well done of late. Only let me remark, that they who, not desiring the "urna" of my motto, are content with "cœlum," that the blue vault of Heaven should cover their graves,—content to think that "bright morning sunbeams kiss the spot,"—may now feel assured that, when there at length they rest, readily may be procured memorials to place at the heads of their graves which will, to say the least, not tell of heathendom, which will not be frightful nor unbecoming.

Let me offer a suggestion how we may best arrange for the due care and adorning of our churchyards. First and foremost, of course, the Incumbent must feel desirous about this; if he does not, in many cases, no one else will; but if he does, as I think in all cases he ought to do, in few cases perhaps would there be much difficulty in an agreement with the churchwardens, by which a small sum should be forthcoming from them to meet an equal sum on his part; and the sum need only be small: £1 per annum in many cases, 30*s*. in others would

suffice; and then no longer would neglect and desolation reign any where around the Sanctuaries of God, then would disappear the waving heads of docks and mallows, then long rank grasses, luxuriant briars, and nodding nettles would never be seen.

But some would desire more than this; and so where there was yet a stronger feeling and a greater wish to see the churchyard, not the most dank and desolate spot, but the prettiest and pleasantest spot in the whole parish, there you might behold trees of the arbor vitæ, the cypress, and the Irish yew scattered here and there, with firs in the hedgerows or boundary fences, and perhaps also wooden baskets or boxes by the sides of the walks, filled in summer with the fuchsia or scarlet geranium, in winter with barbery or box; clumps of snowdrops or primroses might also be planted, since flowers may fitly spring up, bloom and fade away in a spot which is meant to tell us of death and of a resurrection. Shrubs and flowers on and near the graves, so universal in Wales, show a kindly feeling for the memory of those whose bodies rest beneath them, seem to say that they are not altogether forgotten, and are surely far to be preferred to those enormous and frightful masses of brick and stone which sometimes so disfigure our churchyards.

"I never can see a churchyard old,
With its mossy stones and mounds,
And green trees weeping the unforgot
That rest in its hallow'd bounds;
I never can see the old churchyard
But I breathe to God a prayer,
That sleep as I may in this fever'd life,
I may rest when I slumber there.

"Oh! bury me, then, in the green churchyard,
As my old forefathers rest,
Nor lay me in cold necropolis,
'Mid many a grave unblest:
I would sleep where the church bells aye ring out,
I would rise by the House of Prayer,
And feel me a moment at home on earth,
For the Christian's home is there [1]."

[1] From *Christian Ballads*.

How eloquent a teacher is a cemetery, or sleeping-place of the dead, suited to be! Why is it not always so? Why should not all our churchyards fill us, as we enter them, with a feeling of awe, solemnity, and veneration; those at least in country places, the last resting-places of the rural peasantry, where

"The rude forefathers of the hamlet sleep?"

It may be well to mention that "a parish churchyard is, for all the purposes of interment, common parish property. Every parishioner has a right to interment in it, and no one can legally alienate or appropriate any portion of it to his private use. The interment of strangers, and the erection of sepulchral memorials, depend on the consent of the Incumbent, whose freehold the churchyard is, and who is, therefore, a party concerned in both these cases. But it is not a freehold of inheritance; it is a mere life estate, which terminates with his incumbency."

All will allow that the cemeteries of the dead should be full of tender, impressive, and holy lessons for the living, ere they "begin the travel of eternity." This is beautifully expressed in two exquisite stanzas, rejected by Gray from his Elegy:—

"Hark! how the sacred calm, that breathes around,
Bids every fierce tumultuous passion cease;
In still small accents whispering from the ground
A grateful earnest of eternal peace."

"Here scatter'd oft, the earliest of the year,
By hands unseen, are showers of violets found;
The redbreast loves to build and warble here,
And little footsteps lightly print the ground."

H. T. H.

Church of St. Mary and All Saints, Brixworth.

THIS venerable church, which has an historical authority, in the testimony of Hugo the Monk, as recorded by Dugdale in his "Monasticon," for its origin in the latter part of the seventh century, and this testimony well corroborated by a succession of every style of architecture since imposed upon the

building—the Later Saxon, Norman, Transition, Early English, Decorated, and Tudor—has been re-opened, after a thorough restoration. For nearly forty years it had attracted the attention of the indefatigable Britten, and, through him and Miss Baker, of the accurate Rickman, chiefly on account of the Roman bricks so conspicuous in the formation of its semicircular arches. But no conjecture was formed of the original extent or nature of the building till the present Vicar entered upon the living. He soon formed the opinion that the existing nave was part of a Basilican structure, and that he should discover the foundations of an eastern apse of side aisles, and a triumphal arch between the choir and nave. By successive excavations, and the removal of large embankments of earth, he succeeded—first in laying open the semicircular wall of the crypt, upon which the eastern apse was built, with the arched descent and steps from the east end of the choir; then the narrow aisles, north and south, with their apsidal terminations east and west; and finally the bases of the original piers of the triumphal arch, with its lateral walls across the church. Mr. Watkins then saw the possibility of restoring the church to its original form and dimensions, and, at the same time, of preserving all the original Saxon work still remaining, and of retaining a specimen of every successive insertion. This is now accomplished, with the exception of the aisles, and for them the difficulties are all removed and the plans made easy.

The restoration of this church, regarded from the antiquarian point of view, is certainly one of the most interesting works that has been accomplished in the present church-restoring age. Viewed from a higher point it is no less interesting, for the moral and religious influence upon the inhabitants, of a church so changed from decay and disorder to beauty and fitness, cannot be over-estimated. Previous to its recent restoration, the church was one of the most dilapidated and ill arranged in the whole country. We are accustomed to speak of the pews in some churches as *pens*, as *boxes*, as *drawing-rooms*, but really in Brixworth Church there were great pews which might almost be called *houses*, and there were small pews which might be termed *hovels*. The Vicar has long had the restoration of this church in contemplation, and we rejoice that he has been spared to

witness the satisfactory completion of so much of the work he has had at heart. The architects have been Messrs. Slater and Smith. There has been obtained, by the rearrangement of the seats and the occupation of waste space, additional accommodation for 267 persons. The eastern apse of the nave is polygonal without and semicircular within. Attached to the square tower is a semicircular tower, looped for archery, built by the Saxons of the ninth century to defend the church against the incursions of the Danes. The square tower and steeple are of later date.

The total cost of this restoration has been £2,300. The Incorporated Church Building Society for England and Wales contributed towards the work to the utmost extent that the reduced state of its funds would allow.

W. F.

The Church on the Ocean.

ST. ANDREW'S MISSION.

MONG the different classes of society which the Church is intended to influence, there is perhaps not one more difficult to reach, and yet more interesting, than that which comprises *the toilers of the sea.*

It was on the sea-shore that our Divine Head first called the Galilæan fishermen to follow Him, that He might make them "fishers of men." It was in a ship that He wrought that glorious miracle, from which He drew the beautiful lesson which was to encourage His disciples in their task of catching men in the great spiritual net; and a ship, riding on the restless and turbulent waves of the ocean, has ever been regarded as a type of the Church Catholic, who rides above the waves of this troublesome world, till she shall gain at last the haven of eternal rest.

Now, if we desire that our Church should labour faithfully and successfully among our sailors and those who tread the rough seas, it is clear that under the present state of things she must exercise her influence mainly from our seaports. So few,

if any, of our merchant and emigrant vessels are supplied with chaplains, that the work must be done immediately before and after the voyage. In some of our ports Missions to seamen have been established; and it is to St. Andrew's Waterside Mission, at Gravesend, that we would now direct the attention of our readers.

Some account of this institution was given in our impression of January last; and since that time considerable progress has been made. A curate has been appointed to the Church of Holy Trinity, Milton next Gravesend, and his time is devoted in a great measure to St. Andrew's Mission.

From the first of December, 1865, to the thirtieth of June in the present year, 569 visits were paid by one or other of the chaplains to vessels lying off Gravesend. In many instances Divine Service was performed, and words of exhortation, warning, or encouragement were given; while, on almost all occasions, Bibles, tracts, and books of various kinds were distributed. In the case of emigrant ships classes for instruction were organized when practicable, the voluntary services of some one on board being secured to carry them on during the voyage. We should mention that a register of addresses is kept at the Mission-house of those emigrants and sailors who wish to keep up communication with their families and friends, but are prevented from doing so by having no fixed address. The object of this is the keeping up of home connexions.

One important feature of the Mission is the opening of an extensive library for circulation among the sailors. When there is no library on board an outward-bound vessel, the captain is almost always glad to accept the loan of a box of books, to be returned when an opportunity occurs. By this means a fund of reading, both religious and secular, is provided for crew and passengers, who receive it always most thankfully. Many hundreds of volumes, new and second-hand, have kindly been sent in for this purpose by private individuals, as well as grants from several Societies. Nearly a thousand volumes are now afloat bearing the Mission stamp; but the stock is getting very low, and further contributions are greatly in requisition.

Let us give two or three instances of the work which has been effected.

An emigrant ship, carrying upwards of 400 passengers, sailed from Gravesend last spring. Both the chaplains visited her. They held a service, which was well attended; baptized twelve children of various ages, distributed a large number of Bibles, &c.; and finally organized schools for the children, granting slates and other requisite materials. During the time that cholera was raging, a vessel with about 400 emigrants lay in the port several days. There were many cases of sickness on board, and one death from cholera. Here was a grand field for the labours of the Mission; for the panic with which many were seized made them the more ready to accept its ministrations. The chaplain spent some hours in this ship on four successive days; ministered specially to the sick; held a service, to which the people flocked in so great numbers, that the poop and the main deck were crowded by an orderly and devout congregation; and he at last bid them God-speed amid repeated expressions of heartfelt gratitude.

The ill-fated vessels "London" and "Spirit of the Ocean" were visited before leaving Gravesend.

An interesting circumstance occurred on board a ship moored off the pier. The chaplain was in the forecastle talking with the crew, who seemed inclined to turn his words into ridicule, when a youngster issued forth from a dark corner, and stood in silence before him. The lad proved to be an old night-school boy, who had given great trouble to his teachers by his idle and mischievous propensities. After listening attentively to a few words of advice, he thankfully accepted books and tracts, promising to make good use of them. Young as he was, this boy had learned to brave the smiles of his companions, and was not ashamed to acknowledge his obligations to a minister of God's Word.

It is too frequently the case that Divine Service is never held on board from one week's end to another, the cause being attributable to a want of moral courage on the part of the officers, and irreligion or carelessness on the part of the crew. As the due observance of the Lord's Day is one end which St. Andrew's Mission is desirous of promoting, the clergy endeavour to smooth the difficulties, by exhorting those in command to be fearless in the cause of religion, and raising up

in the minds of the men a desire for the Church's sacred offices.

To show the need that there is to supply vessels with Bibles, Prayer Books, &c., several sailors remarked one day that they had frequently sailed in ships where there was no Bible among the crew. The mate of another vessel stated that he had never found a library on board any ship; another man, somewhat advanced in years, said that through his life he had not once seen a clergyman on board. But there is reason to hope that while Missions, such as the one we are advocating, continue to labour steadily and faithfully, complaints like these will become more and more rare. The Church, stretching forth her hands to those who are leaving their native shores, will be yet doing her silent work among them as they sail across the wide ocean.

Perhaps there are few of our readers who are fully aware of the amount of temptation to which their seafaring brethren are exposed; otherwise there would be little need to appeal for their sympathy with an institution whose object is the moral and religious improvement of this class of men. Besides the bad influences which are too frequently at work afloat, there are the many temptations to vice during the leisure time on shore. As it was once remarked by the late Lord Palmerston, "A sailor when he comes to port cannot probably go to the seat of his family; he must remain in the port where he has landed, and in that port he is exposed to every temptation." To crown all, there is that frightful system—the crimpage—by which sailors are drawn into all kinds of wickedness by unprincipled mercenaries, who take advantage of their ignorance or moral cowardice to allure them into dens of iniquity, and rob them of every farthing they possess.

Our Church has it in her power to assist much to root out so disgraceful a system; and she ought to strive in all faithfulness to do it speedily. This, again, is one of the evils which St. Andrew's Mission desires to remedy. Various useful schemes are projected, which are yet in abeyance for want of means.

We would entreat our readers to consider the claim which the British sailor has upon the British public, and his yet higher claim upon those of his countrymen who profess the

name of Christ; and to make the most of this opportunity of rendering him an invaluable service.

We *might* report of the progress made by the Mission on shore; but it was our purpose in the present paper to limit our attention to its influence on the sailors. We may state, however, that Easter offerings have this year been made of kneeling cushions for the altar-rails and a stool for the prayer-desk (all in needlework), also an altar cloth and some illuminated texts.

E. L.

THAMES CHURCH MISSION.

This Society was established in the year 1844, to minister to the spiritual necessities of the vast fluctuating population of the Thames, consisting of seamen, yachtmen, bargemen, steamboat and fishermen, &c. It has a sailing vessel, fitted up as a chapel, in which Divine Service is held twice on Sunday, and on two weekday evenings. Services are also held on board emigrant, troop, passenger, screw collier, and other shipping; also in former years in male and female convict ships. Bibles, Testaments, and Prayer Books are sold at reduced prices, and tracts distributed. A chaplain, three missionaries, a master, who is also a Scripture Reader, four seamen colporteurs and visitors, and one boy, constitute the working staff. Much blessing has crowned its labours, and the journals of the Mission are replete with interesting incidents connected with the ministrations of the chaplain, the visitation of the agents, and the reading of the Scriptures and tracts. The field of operation extends from London Bridge to the "Hope" below Gravesend.

The seafaring life is exposed to many and great dangers; "we get our bread with the peril of our lives" (Lam. v. 9), is too true of the mariner's employment. This must be the case when there is only a plank of timber between a man and death; when shoals and rocks, sudden gusts and furious tempests, leaks in the bottom, fire in the hold, and the monsters of the deep on the watch for the man that falls overboard while busy upon his craft above deck, beset the sailor's life.

The "perils of the sea," which strengthened the faith of the

Apostle Paul, have been instrumental in turning many from a life of sin; surely then the Church should stretch out to such a helping hand.

In the course of three months, May, June, and July, the chaplain and agents of this Association visited 2,627 ships, sold or distributed 1,092 copies of the Bible and New Testament, 200 Prayer Books, and 10,000 Tracts; they moreover assisted at 4,990 special services for seamen, besides visiting many thousands individually.

G. G. C.

Unity.

THERE is no more forcible symbol of that unity which should bind together the spiritual fabric of the Christian Church than the *firmly cemented stones* of its material structure. The emblem is one continually employed in Holy Scripture[1]. As the dead walls of the sanctuary "fitly framed together" grow into a "Holy Temple to the Lord," so ought the spiritual body, the members of Christ's Church, to be "as lively stones built up a spiritual house." We find, moreover, in the sacred writings, that occasionally, in order to intensify the force and beauty of this symbol, not the compact building, but the still more solid unity of a *Single Stone* is the figure employed. The single stone pillar set up by Jacob to mark "the House of God," was a type of God's Church on earth. Our blessed Lord, regarded as the centre of the Church's unity, is styled "the *Head Stone* of the corner." The Church itself, in respect of that unity which, according to the promise of its Divine Head, shall never altogether forsake it, and leave it at the mercy of its foes, is called a *rock*—"Upon this *rock*[2] I will build My Church, and the gates of hell shall never prevail against it." Simon (in reference specially, we may suppose, to that unity of the Church,

[1] Gen. xxviii. 18. 1 Sam. vii. 12. Psalm cxviii. 2. St. Matt. xxi. 42. St. Luke xx. 17. St. John i. 42. 1 St. Peter ii. 7.

[2] Whether spoken of our Lord Himself (who is elsewhere called a "Rock") or of St. Peter, or of the profession of faith made by St. Peter, the meaning of the symbol would be the same.

as a preserver of which he was just entering upon his Apostleship) was called by our Lord "Cephas (or Peter), which is by interpretation, *a stone.*"

But, alas! there is a dark side to this fair picture. See yonder stately pile, lovely even in its sad decay. Ages ago, when men counted their tens where now they tell their thousands, that costly church was reared in all its holy beauty, a fit temple for the worship of our God. What is it now? Internally it is the meanest and most neglected house in the parish, externally its walls are rent and seamed by the hand of time; "its carved work is broken down with the axes and hammers" of the spoiler and the fanatic. See yonder band of men and women, all professing to be *Christians:* ages ago they learnt, as one of the first duties of their religion, to "love as brethren," to "be all of one mind," and to have "no divisions." Those who looked upon them, exclaimed, "See how these Christians love." What do we now see and hear? Discord, heresy, division, anger, envy, evil-speaking!

The likeness is all too true. The dilapidated fane too faithfully portrays the broken unity. Many, alas! is the spot where of the Temple of peace and concord scarcely is there left one stone upon another.

"Of all the hindrances which the Church encounters in its mission, our religious differences are the sorest. They disorganize its forces; they impede and neutralize its efforts. They cause the inquirer to stumble, and the enemy to blaspheme. And though it has been alleged by some, that separation is no evil, that it even fosters a wholesome emulation, and a spurious charity goes so far as to demand that we should not pray against it, that the word schism should be expunged from our Liturgy, are not 'variances' and 'emulations' enumerated in the Bible among the works of the flesh? And the unity which so many in our day deem both unattainable and undesirable, is it not the subject of the Apostle's exhortation, and even of the prayers of the Son of God? Still it is asserted that Dissent has become rooted in our land. It is designated by a recent writer (Isaac Taylor, 'The Liturgy and Dissenters') as 'a national institution.' We are even told that numerically it rivals the Establishment; while recent events have disclosed

both its political power and its sectarian animosity. Its demand is not now for toleration, but for ascendance. It has its political league, and its parliamentary tactics, and its confederation of sects, and its agency—active, unscrupulous, and ubiquitous. Its language may be somewhat ambiguous, but its objects are no longer disguised. In its present vocabulary, right of private judgment means resistance to authority; freedom of conscience, dictation to the consciences of others; liberation of religion, the subversion of the National Church and the confiscation of Ecclesiastical property.

"Such is the character and tendency of Dissent as a system[3]."

An earnest appeal for the restoration of Christian unity is,—as we have shown,—strictly in harmony with a publication devoted to the promotion of the maintenance of the fabrics of our churches and an increase of their number.

Not only for the sake of those within the fold of the Church, but of those also beyond its pale, would we say, "Build thou the walls of Jerusalem, repair her waste places." "It must needs be that offences come, but woe be to that man by whom the offence cometh." "Whoso removeth stones shall be hurt therewith." Those who undermine the foundations and loosen the stones of the building, may seem to imperil the whole fabric, but they are really imperilling their own lives eternal, for though that house may be shaken, it shall never fall, "for it is founded upon a *rock;*" but to those who would mar the unity of His Church, Christ speaks as He did of old: "What is this then that is written, the stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Though, however, the greater danger lies with the enemies of the Church, yet the injury lies deep in the Church itself. If it is true that unity is strength, it is no less true that discord is weakness. The Church is thus seriously enfeebled in the great work she has to do, though her own life is no way imperilled. Let us then seriously lay to heart the great dangers we are in by our unhappy divisions. Let us help on, as God gives us the power, every effort now being made

[3] Archdeacon Sandford's Bampton Lectures, pp. 70—73.

by many institutions of our country[4], to gather up again into one unbroken chain the severed links of the Church's unity. Let us say, not in the pride of Ephraim, but in all Christian humility and hope, "The bricks are fallen down, but we will build with hewn stones."

G. C.

Chichester Cathedral.

ON Thursday, the 28th of June, the cap-stone was laid upon the spire of *Chichester Cathedral*, and the Dean and Chapter may be congratulated for having accomplished in five years what occupied our ancestors during two centuries. With the exception of an occasional thunderstorm, the day was brilliant. At ten o'clock all the children of the charity schools went in procession to the cathedral; having tendered a request through their parents to contribute a penny apiece to the works of the cathedral. The Dean delivered to them a short address, occupying about seven minutes. They sang the 100th Psalm after service with great effect, and were afterwards regaled in the cloisters with tea and buns. At half-past one a procession was formed at the Council-chamber. The Executive Committee, headed by the Duke of Richmond, chairman, who was supported by Lord Henry Lennox and John Abel Smith, Esq., members

[4] More than one excellent Society is engaged in a glorious effort to promote, by means of united prayer and united action, the unity of all the various Churches of Christendom. Many are the Associations established for strengthening unity in our own branch of the Christian Church. Unhappily in our days such Societies have to stand continually on the *defensive*. Such a Society is the "Church Institution," founded by the late Mr. Henry Hoare, for the special object of establishing a defensive alliance to protect the Church against those who are ever aiming to break the strength of her internal unity, by encouraging political dissension among her members, and to weaken the power of her external influence, by robbing her of her national character. We who believe that *kings should be the nursing fathers, and queens the nursing mothers* of the Church, commend this Society to the support of our readers. Information respecting it may be obtained from the Secretary, at 4, Trafalgar-square, London, W.C.

for the city, were preceded by the band of the 31st Regiment. The Mayor and Corporation of Chichester, attended by the Mayor of Brighton, followed in their robes of office. Next to the Corporation came the Bishop and clergy of the diocese, the Chaplain of the Bishop, the Rev. W. B. Churton, carrying the pastoral staff lately presented to his lordship. The Dean and Chapter, preceded by their vergers, were followed by the Militia, the Volunteers, &c. A platform was raised in front of the north side of the cathedral for the Committee and the Dean and Chapter, which was surrounded by a dense mob who had come in from the surrounding districts. The thunder seemed to receive them with a royal salute, and a few drops of rain began to fall, but this did not interfere with the proceedings. The clerk of the works was soon seen standing on the cap-stone and waving his hat. The Duke of Richmond from the platform gave the word of command, and the weathercock was seen hoisted from the ground by a rope. The shouts of the mob when they saw the old weathercock, which had been preserved intact after the fall of the spire, rising to his ancient perch, showed the interest taken by the "south Saxons" in their noble cathedral, and many of the old people were seen to be shedding tears. One old woman seized the Duke of Richmond's hand and exclaimed, "God be praised that I have lived to see this day. God save your Grace, and don't ye go to Ireland." When the weathercock was fixed the National Anthem was played; the guns from the campanile fired; the bells struck up a merry peal; the people shouted. Meantime the members of the cathedral had passed into that portion of the nave which has remained uninjured, and there they received the Bishop and clergy and the various processions, when the Dettingen *Te Deum* was sung with wonderful effect, the choir having, of course, been enlarged for the occasion. It is remarkable that the Dettingen *Te Deum* is the only *Te Deum* arranged for the Church of England to be sung, except as part of the morning service; and judiciously abbreviated, the performance of it had a brilliant effect.—*The Guardian.*

On the Decoration of Churches.

IF we say, that God is not the better for a rich house, or a costly service, we may also remember that neither are we the better for rich clothes; and the sheep will keep us as modest, as warm, and as clean, as the silk-worm; and a gold chain, or a caskenet of pearl, does no more contribute to our happiness than it does to the service of religion. For if we reply, that they help to the esteem and reputation of our persons, and the distinction of them from the vulgar, from the servants of the lot of Issachar, and add reverence and veneration to us; how great a shame is it, if we study by great expenses to get reputation and accidental advantages to ourselves, and not by the same means to purchase reverence and esteem to religion! since we see that religion, amongst persons of ordinary understandings, receives as much external and accidental advantages, by the accession of exterior ornaments and accommodation, as we ourselves can by rich clothes, and garments of wealth, ceremony, and distinction. And as in princes' courts the reverence to princes is quickened and increased by an outward state and glory, so also it is in the service of God.—*Bishop Jeremy Taylor.*

New Churches, and Churches Restored or Enlarged.

England.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *St. James, Arnside.*—Dioc., Carlisle. Archt., Mr. Thompson. Style, Early English. Plan: nave, chancel, and N. transept. Accom., 220; free seats, 170. Cost, £1,000. Grant, £45. The inhabitants of this District, which has lately greatly increased, are situated 2½ miles from their parish church of Beetham. Consecrated July 5, 1866.

* *St. Mark's, Bebington.*—Dioc., Chester. Archt., Mr. E. Haycock. Style, Early Decorated. Plan: nave, N. and S. aisles, chancel, vestry, and bell turret. Accom., 555, all free. Cost, £2,600. Grant, £150. The church is built for a population of 2,000. Consecrated May 30, 1866.

* *Holy Innocents, Brancepeth.*—Dioc., Durham. Archt., Mr. C. H.

Fowler. Style, First Pointed. Plan: nave, chancel, vestry, and organ chamber. Accom., 343, all free. Cost, £1,470. The greatly increased population of this District were separated from their parish church by the river Weir, often impassable in winter. Consecrated May 22, 1866. Grant, £100.

* *St. Andrew's, Derby.*—Dioc., Lichfield. Archt., Mr. G. G. Scott. Style, Early English. Accom., 1,000, all free. Cost, £12,000. Grant, £500. Erected chiefly at the cost of several shareholders of the Midland Railway Company. Consecrated May 10, 1866.

Fonthill Gifford.—Dioc., Salisbury. Archt., Mr. T. H. Wyatt. Style, Early English. Cost, £6,500. Erected by the Marquis of Westminster. Consecrated May 31, 1866.

St. Luke's, Maidenhead.—Dioc., Oxford. Archt., Mr. G. R. Clarke. Accom., 450. Cost, £3,500. The church is as yet unfinished; when completed it will contain 900 persons. Consecrated August 23, 1866.

* *St. Peter's, Mathon.*—Dioc., Worcester. Archt., Mr. G. E. Street. Accom., 409; free seats, 309. Cost, £2,000. Grant, £150. Erected for a population of 700, who live two miles from the parish church. Consecrated June 29, 1866.

* *Prickwillow.*—Dioc., Ely. Consecrated May 29, 1866. Grant, £80.

* *St. Chad's, Romily.*—Dioc., Chester. Archt., Mr. J. M. Taylor. Plan: nave, N. and S. aisles, chancel, and tower. Accom., 600. Cost, £3,500. The site has been presented by Mr. L. Heyworth, and the stained glass by Mr. Wright. Consecrated April 14, 1866. Grant, £150.

Shortwood.—Dioc., Gloucester and Bristol. Archt., Mr. Clissold. Accom., 200. Cost, £900. Consecrated May 26, 1866.

* *St. Philip's, Sydenham.*—Dioc., London. Archt., Mr. E. Nash. Accom., 703; free seats, 400. Cost, £6,350. Consecrated March 25, 1866. Grant, £350.

* *St. Paul's, Symondsbury.*—Dioc., Salisbury. Consecrated April 25, 1866. Grant, £200.

CHURCHES RESTORED OR ENLARGED.

* *Holy Trinity, Ashby-de-la-Zouch.*—Dioc., Peterborough. Archt., Mr. J. P. St. Aubyn. A new chancel has been added, and the church reseated and decorated. Reopened Sept. 5, 1866. Grant, £20.

St. James', Brighton.—Dioc., Chichester. Church repaired and decorated. Reopened Sept. 2, 1866.

* *St. James', Cowley.*—Dioc., Oxford. Archt., Mr. G. E. Street. Church restored and decorated. Cost, £1,800. Grant, £45.

* *St. Clement and St. Mary, Clavering.*—Dioc., Rochester. Archt., Mr. J. C. Clarke. Cost, £1,000. General restoration. Grant, £15.

* *St. Edmund's, Emneth.*—Dioc., Ely. Archts., Messrs. Christian and Smith. Church enlarged and repaired. Cost, £2,020. Reopened April 6, 1866. Grant, £60.

Frome.—Dioc., Bath and Wells. This church, though not completed, has been reopened; about £12,000 having been expended on its restoration. Reopened June 23, 1866.

Great Holland.—Dioc., Rochester. Archt., Mr. A. W. Blomfield. In-

creased accom., 50. Cost, £2,200. The church, excepting the tower, has been rebuilt. Reopened May 25, 1866.

London, St. Michael's, College Hill.—Dioc., London. Archt., Mr. W. Butterfield. Refitted, repaired, and decorated. Reopened July 8, 1866.

* *London, St. Peter's, Wellclose Square.*—Dioc., London. Accom., 600. Cost, £6,500. This church takes the place of a temporary chapel which has for some time been used in connexion with the St. George's Mission. Grant, £150.

Oakley.—Dioc., Rochester. Repaired and restored, and partly rebuilt, at the cost of the Governors of Christ's Hospital. Reopened May 25, 1866.

St. Peter's, Over Wallop.—Dioc., Winchester. Archt., Mr. Pearson. Entire internal reconstruction. Reopened June 29, 1866.

* *Pangbourne.*—Dioc., Oxford. Archt., Mr. Woodman. Cost, £2,700. Enlarged and completely rebuilt. Re-dedicated June 22, 1866. Grant, £45.

All Saints, Postwick.—Dioc., Norwich. Archt., Mr. A. W. Morant. Church enlarged, and refitted and repaired throughout. Reopened July 24, 1866.

* *Rotherfield Grays.*—Dioc., Oxford. Archt., Mr. Woodman. Increased accom., 100, all free. Church restored and re-arranged. Cost, £1,400. Previous to restoration, "only ten mouldy pews under the gallery for the poor." Grant, £20.

St. George's, Seaton.—Dioc., Exeter. Archt., Mr. Ashworth. Church repaired and partly restored. Reopened July 5, 1866.

* *Parish Church, Selsey.*—Dioc., Chichester. Archt., Mr. St. Aubyn. Church entirely rebuilt on a new site. Grant, £75.

Sherfield.—Dioc., Winchester. New chancel, aisle, and general repair and restoration. Cost, £1,500. Reopened June 17, 1866.

Parish Church, South Ockendon.—Dioc., Rochester. Rebuilt at a cost of £3,000, by Mr. Benyon, M.P. Reopened May 11, 1866.

St. Lawrence, Tool Baldon.—Dioc., Oxford. Archt., Mr. Woodyer. Completely restored. Reopened May 17, 1866.

* *St. Nicholas, Tillingham.*—Dioc., Rochester. Archt., Mr. F. Chancellor. Additional accom., 60, all free. Cost, £828. Enlarged and restored. Reopened May 8, 1866. Grant, £40.

Walton.—Dioc., Bath and Wells. Partly rebuilt and restored. Reopened May 10, 1866.

* *St. Helen's, Wheathampstead.*—Dioc., Rochester. Archt., Mr. E. Browning. Restored and decorated. Cost, £3,500. Reopened April 24, 1866. Grant, £50.

TEMPORARY CHURCH.

St. Matthew's, Upper Clapton.—Dioc., London. An Iron Church. Accom., 600. Cost, £890. Builders, Messrs. Tupper and Son. Dedicated August 1, 1866.

Wales.

CHURCHES RESTORED OR ENLARGED.

* *St. Hensenw, Henfynyw.*—Dioc., St. David's. Archt., Mr. J. R.

Withers. Much of the church has been rebuilt. Cost, £600. Reopened June 21, 1866. Grant, £100.

* *Christ Church, Pontblyddyn.* — Dioc., St. Asaph. Archts., Messrs. Floyd and Williams. The church has been restored and enlarged to meet the great increase of the population, owing to the discovery of a Cannel coal mine. Cost, £1,550. Grant, £50.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, on July 16th, 1866, (the only meeting during the present quarter,) grants of money, amounting to £1,270[1], were made in behalf of the following objects:—

Building new Churches at Bromley-by-Bow, St. Michael, Middlesex; Sawrey, in the Parish of Hawkshead, near Carlisle; Sneinton, near Nottingham; Staincliffe, Parish of Dewsbury, York; and Tilford, in the Parish of Farnham, Surrey.

Rebuilding the Churches at Great Ayton, near Northallerton; Dinedor, near Hereford; Melton, near Woodbridge; Meol Brace, near Shrewsbury; Prendergast, near Haverfordwest; Shaftesbury, St. James, Dorset; and Winterbourne Earls, near Salisbury.

Enlarging or otherwise increasing the accommodation in the Churches at Amport, near Andover; Martinhoe, near Barnstaple; Milford, St. Katherine, Pembroke; and Peckham Chapel, Surrey.

Re-arranging the seats and restoring the Churches at Ashby Parva, near Lutterworth; Brinsop, near Hereford; Dinton, near Aylesbury; Fremington, near Barnstaple; Ingatestone, Essex; Marshfield, near Cardiff; and Wereham, near Brandon.

The grants formerly made towards rebuilding the Churches at Bradley, near Bromsgrove, and Hockworthy, near Wellington, Devon; and towards reseating and restoring the Churches at Caerleon, and Rotherfield Grays, were each increased.

A grant was also made from the School Church and Mission House Fund towards building a School Church at Twerton, near Bath.

The Society likewise accepted the Trust of Repair Funds for the new Churches at Highbury, St. Saviour, Middlesex; Hindley, St. Peter, Lancashire; and Colne, Christ Church, Lancashire.

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[1] The grants made at this Meeting, in consequence of the great exhaustion of the Society's funds, were not more than one-third in each case of what would formerly have been given. As regards the Special Fund also, several outstanding applications still remain, with but a balance of £10 on the part of the Committee to give them a favourable reply. Contributions, therefore, to the Society's funds are most urgently needed.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

York.

London.

June	26	St. George's, Han. Sq...*A*	£5	3	0
Aug.	29	Twickenham, Montpelier Chapel.....*S*	4	12	8

Durham.

Winchester.

June	20	Worplesdon .....*S*	4	9	8
	21	Thames Ditton.....*S*	16	4	1
July	24	Farncombe .....*S*	8	15	3
	26	Whitchurch .....*S*	6	11	1
	26	Laverstoke .....*S*	2	9	0
Aug.	7	Wonersh .....*S*	2	10	1
	7	Shamley Green .....*S*	1	2	3
	15	Ash.....*S*	3	7	0
	17	York Town .....*S*	12	0	7½
	21	Hambledon .....*S*	5	0	5

Bangor.

Aug.	15	Bangor Diocesan.....*A*	27	3	1

Bath and Wells.

July	10	West Harptree.....*S*	1	11	4
Aug.	28	Templecombe .....*S*	2	12	6

Carlisle.

Chester.

Chichester.

July	14	Hove, St. John's.....*S*	22	11	10

Ely.

July	4	Great Catworth .....*S*	2	16	0
	19	Comberton.....*S*	2	10	0
	19	Stanground .....*S*	2	0	0
	19	Farcet.....*S*	1	10	0
	31	Ousden .....*S*	3	2	3
Aug.	7	Huntingdon, St. Mary *S*	6	0	4
	7	Godmanchester .....*S*	3	0	0

Exeter.

July	14	St. Breward .....*S*	1	5	6

Gloucester and Bristol.

July	3	Horton .....*S*	1	10	0

Hereford.

Lichfield.

July	9	Eccleshall .....*S*	8	14	2
	9	Chebsey.....*S*	1	11	9
	9	Stone, Christchurch ...*S*	3	14	1
July	12	Eccleshall, additional ...	£0	5	0
Aug.	6	Fauls' Church .....*S*	1	10	4

Lincoln.

July	3	Springthorpe.....*S*	0	15	0
	31	Flixborough, for 1864...*S*	1	11	0
	31	,, for 1865...*S*	4	0	1
Aug.	29	Gainsborough, Holy Trinity.....*S*	2	10	0

Llandaff.

July	5	Llanishen .....*S*	2	9	0
	5	Lisvane .....*S*	0	10	0
	25	Dowlais .....*S*	4	16	0
Aug.	9	Aberdare, St. Elvan's...*S*	4	10	6
	30	Rockfield .....*S*	2	6	2

Manchester.

Norwich.

June	25	Ovington .....*S*	0	5	0
July	26	Walpole, St. Peter .....*S*	1	13	9

Oxford.

July	18	Thatcham .....*S*	7	14	0
	20	Old Windsor.....*S*	3	10	4
Aug.	2	Little Brickhill .....*S*	1	12	0
	8	Drayton Parslow .....*S*	0	18	4
	21	Swanbourne .....*S*	3	10	3

Peterborough.

July	4	Oundle .....*S*	4	0	0

Ripon.

July	30	Cleckheaton .....*S*	4	5	0

Rochester.

June	20	Maplestead .....*S*	1	3	0
July	3	Tring.....*M*	1	3	8
	3	,, ...(portion) *S*	0	15	2
	16	Levesden .....*S*	12	8	6
	17	Brentwood .....*A*	5	3	0
Aug.	15	Earl's Colne .....*S*	6	6	6
	27	West Hyde, St. Thomas *S*	2	6	8

Salisbury.

St. Asaph.

July	10	Bwlch-y-Cibau.....*S*	2	5	6
Aug.	15	Llanasa .....*S*	1	10	8

St. David's.

July	10	Cwmtoyddwr.....*S*	3	1	9

Worcester.

Aug.	14	Lower Mitton .....*S*	4	10	9

Sodor and Man.

The Church-Builder.

No. XXI.

Christ Church, Appleton-le-Moors.

THERE never was an age in the history of our country in which such vast fortunes have been amassed by private persons, and in which these stores of wealth have been so rapidly accumulated, as the present. Art and science, and skill and enterprise have within the past few years opened out so many new—more speedy and more easy—ascents up the hill of fortune, that we find men gaining in a lifetime what it has taken our forefathers many generations to acquire. Of course a certain dislocation of Society has necessarily followed the revolution, which has shaken down so many of the old barriers to affluence and station; and we may each one testify to the truth of the Wise Man's words, "I have seen servants upon horses, and princes walking as servants upon the earth[1]." No doubt many bad men have been suddenly raised from poverty to great riches; no doubt many good men have fallen from riches to poverty; yet we may comfort ourselves with the belief that the general effect has been—to bring real worth to the surface. This much, however, is what our own experience of men and manners must often have taught us—that these changes have been so

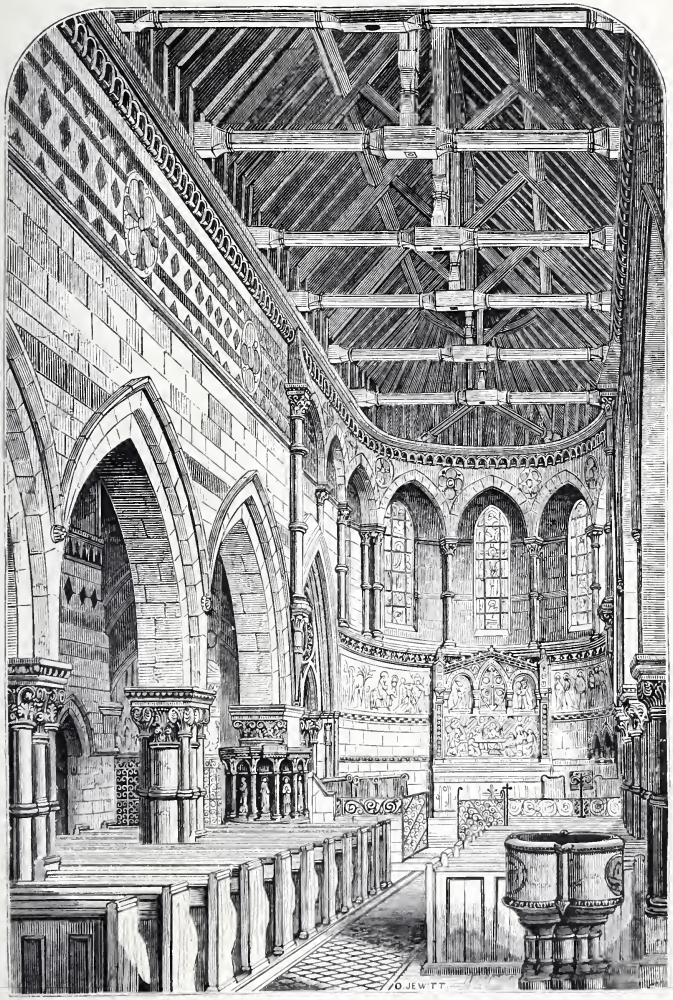
[1] Eccles. x. 7.

rapid, that persons seem not to have had time to remould their natural characters and dispositions so as to adapt them to their altered positions, but have transported with themselves to their sudden elevation, their old feelings and propensities, quite unchanged; the mean and the hard-hearted servant becomes an ungenerous and tyrannical master; the kind and noble-hearted labourer becomes a liberal and beneficent squire.

The interesting circumstances connected with the erection of the new Church at Appleton-le-Moors, affords a most pleasing illustration of this. Mr. Shepherd, in memory of whom this church has been erected by his widow, was the son of a labourer in the village of Appleton. He commenced life as a poor cabin-boy; his excellent character and honest perseverance soon recommended him to a better position. Rapidly he rose from one post to another, till at length he became a shipowner, and ultimately acquired a large fortune. He retired from active life to spend his last years near his humble home, bearing with him as a man of wealth the same virtues which had characterized the boy of poverty; and to the poor of his village he was liberal and kind in every possible way. Deeply grateful to Almighty God for his wonderful prosperity in life, he determined—as a thank-offering to Him—to build a Church, Parsonage, Alms-houses, and Schools, and to endow them all. He however lived only to see the Schools completed. He died suddenly in the road, just opposite the cottage in which he was born. Upon his death his widow at once determined to carry out the good work, and now all the buildings, except the Alms-houses, are completed.

The village of Appleton is about two miles from the Parish Church; and those of the people who remained faithful to the Church were seldom able, in that wild region, to attend its Services; Dissent, therefore, had of course gained a very strong hold in the place.

The Church, which possesses peculiar features of great beauty, is built from designs by John L. Pearson, Esq., 46, Harley-street. The plan comprises a nave, with north and south aisles; a chancel, the same width as the nave, with a circular apsidal end; a tower at the east end of the south aisle; a mortuary chapel at the east end of the north aisle, with burial



John L. Pearson.] [Architect

Christ Church, Appleton-le-Moors.

vault under, and a vestry, with heating vault under, on the north of the north aisle.

The Church is entered through a small narthex at the west end. Three arches on either side of the nave divide it from the aisles; these are supported upon clustered pillars, with carved capitals: on a line with these arches, on the south side of the chancel, there is an enriched arch opening into the tower, and on the north a still further enriched archway, with tracery, opens into the mortuary chapel.

The chancel is lighted round the apse only, and by means of five windows of plain lancet form, filled with painted glass, the subjects representing the Passion, Death, Resurrection, and Ascension of our Lord, and the descent of the Holy Spirit on the day of Pentecost. The sills are considerably elevated above the floor; the internal arches are of simple character, and are supported on detached shafts of dark yellow and grey stone, with carved caps; there is also a very bold cornice running round the chancel, enriched with carving.

The surface of the wall above these arches is enriched with inlays of coloured stones in patterns, and also that over the nave arcades, the whole length of the church.

The chancel arch rests upon coloured stone shafts having elaborately carved capitals and corbels.

The nave and chancel walls are of the same height, and are surmounted by a similarly enriched cornice.

A simple tie-beam roof covers the nave and chancel alike; the mortuary chapel is groined in stone, with enriched ribs, supported on dark grey stone shafts.

At the east end of this chapel, filling the space of the vaulting, is an enriched circular window, with a steeply-sloping sill; three lancet windows, with detached shafts, &c., give light on the north side of the chapel. It is intended to place in the centre of this chapel a tomb supporting a recumbent figure of the late Mr. Shepherd. The chapel is divided off from the north aisle of the nave by an arcade, and by a richly wrought iron screen, with gates.

The aisles of the nave are lighted by lancet windows, partly enriched with shafts, &c.; coloured stones are also inlaid in patterns in these aisle walls; and the nave is lighted at the

west end by a large rose window, nearly its full width, and which fills up the gable; it is enriched with carving, shafts, and coloured inlays, and is filled with painted glass.

The chancel is furnished with a sedilia, divided by columns. The altar is of plain oak, covered with a very rich silk velvet frontal and superfrontal embroidered. Behind the altar there is a lofty reredos of Caen stone, divided into two heights, the upper space being again divided into three panels; the whole is richly incised—the centre panel with a cross, surrounded by the evangelistic symbols, and the side panels with angels in adoration; the lower division with a representation of the Last Supper.

On a line with the upper panels of the reredos, and on each side of it, there is an incised subject continued round the chancel; that on the north represents our Lord's entry into Jerusalem, and that on the south His going out to Calvary.

Oak stalls are provided for the clergy and choir. A low wall divides the chancel from the nave, on which is placed a delicately wrought iron screen, with gates and a brass lectern; this low wall is stepped up towards the north, and forms the handrail to the pulpit, which is entered from the chancel side. The pulpit is divided into panels, and these are enriched with carved figures representing the principal preachers mentioned in the Old and New Testaments.

The nave and aisles are seated with simply-designed oak benches; the font stands in the centre at the west end. Tiles are used for the floors throughout; those in the chancel being very rich in colour and design.

The chapel before alluded to is intended as a special memorial to the late Mr. Shepherd, and the glass and the other decorations are especially designed to illustrate his life and character: as for instance—he being a sailor, below the sills of the windows, on the north and east sides, is a band of pictures in incised work; the subjects are taken from the 107th Psalm, verses 23—30; the first represents the vessel leaving port, the second the ship overtaken by a storm, the third the prayer for deliverance, the fourth the safe arrival at the destined haven, and below these subjects are incised the verses of the Psalm, viz.: under the first, "They that go down to the sea in ships, and occupy their busi-

ness in great waters; these men see the works of the Lord, and His wonders in the deep." Under the second:—"For at His word the stormy wind ariseth, which lifteth up the waves thereof." Under the third:—"They are carried up to the heaven, and down again to the deep; their soul melteth away because of the trouble. So when they cry unto the Lord in their trouble, He delivereth them out of their distress." Under the fourth:—"For He maketh the storm to cease, so that the waves thereof are still. Then are they glad, because they are at rest; and so He bringeth them unto the haven where they would be."

Above the subjects on the east side are incised in panels three emblematical figures; one representing the founding of a church, the others "Charity" and "Teaching." Three lancets on the north side illustrate in painted glass the six acts of mercy described in the 25th chapter of St. Matthew:—"For I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." And the circular window at the east end illustrates the verse, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

The aisle windows at the west ends are filled with painted glass, representing the Annunciation and the Baptism; the side windows on the north our Lord's loving sympathy; and those on the south are intended to be filled with subjects setting forth His Godhead and Manhood.

The tower is fifty-four feet high, and is crowned by a square spire, the whole height about 100 feet.

The spire is enriched with bands of scallops at irregular intervals. The belfry contains a peal of six bells, of a very silvery tone.

The church is heated by hot water. The whole of the painted glass is of the very finest description, by Clayton and Bell.

J. L. P.

The Cross and the Willow[1].

Droop thy boughs, thou weeping willow,
Droop them o'er yon grassy bed;
Tell a tale of grief and sadness,
For the little ones are dead!
Holy Cross, lift up thy banner
O'er their grave toward the sky;
Tell a tale of glad rejoicing,
For they live eternally!

Dust to dust, and earth, and ashes!
Forth has fled each infant soul;
Loosen'd is the cord of silver,
Broken is the golden bowl!
But I heard a voice from Heaven,
And it said, "For ever blest!—
Blest are they who die in Jesus,
For they labour not, but rest."

Side by side those infants slumber,
Freed from sorrow, loosed from pain,—
Slumber till the angel's trumpet
Calls them from the earth again!
And a cross and weeping willow
Side by side above them stand—
Tree of Life and tree of mourning,
Emblem true on either hand.

Bud and bloom, thou tree of weeping;
While thou mayest, bud and bloom;
Feed thee with the rain and sunshine,
Drink the dewdrops from the tomb;
Thou shalt die with all things earthly,
And thy tale of woe shall cease;
God will rend the mound beneath thee,
And those little ones release!

Tree of Life, bloom on for ever,
And thy tale of gladness tell:
"Is it well with yonder children?"
Thou dost answer, "It is well.—
On my holy boughs extended
Jesus bought them for His Own:
'Twas on me He died to win them,
And to place them near His Throne!"

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[1] Lines written on the grave of two little children in a Northumbrian churchyard.

Holy Cross, lift up thy banner
While this world of woe shall last;
Mark the grave of Jesus' loved ones
Till their waiting-time be past.
Holy Cross, lift up thy banner;
When this world has ceased to be,
Thou thy tale shalt still be telling;
Sign of deathless victory!

J. E. F.

Church of St. Thomas the Martyr, Brentwood.

THIS building was erected in the year 1835, in place of the ancient church, which occupies a more central position in the town, considerably to the west of the modern structure. It originally consisted of a large nave, forty-five feet in width, without any internal supports, a western tower, north porch, and small vestry on the south side. There was a western gallery, but no provision was made for a chancel. Some years since steps were taken to remedy this defect, and plans were prepared by Mr. Joseph Clarke, for the addition of a chancel, with north and south transeptal chancel aisles.

The original structure was so utterly destitute of beauty or any feature worth imitating, that it was deemed advisable entirely to ignore its existence, in forming a design for any additional building; and the plan here adopted has been also adopted in many other churches with equal success. We give two engravings of this church, in order to show that it is far better, when the original church is unsightly, to introduce an *incongruity* than to extend and perpetuate a *monstrosity*. In the case of such churches all new work, whether connected with an enlargement of the edifice, or otherwise, should be regarded irrespective of any existing deformities; it should be as good and beautiful as possible, though its surroundings be ever so hideous. Internally, much of the unpleasing effect of incongruity may be removed by a judicious rearrangement of the seats and furniture, and the introduction of ornament harmonizing throughout the building. Externally, much in most cases may

Brentwood Church.

Architect,] Brentwood Church Enlarged. [J. Clarke.

be done by *planting out* the ugly parts with trees or ivy; by this means, not only is the offending portion of the structure hidden from view, but it is made instrumental in heightening the effect of that which before was correct and beautiful.

The old chapel (now desecrated) is a small edifice, and was founded in the early part of the thirteenth century (1221) as a chapel of ease to the mother church and parish of South Weald. It was established for the convenience of the tenants of the abbot and convent of St. Osyth[1], resident at Cost Hall, or Brentwood. The manor of Brentwood, also named Cost Hall, or Costead Hall, was given to the Abbey of St. Osyth, by Wm. de Wochendon, Camerarius, and confirmed to that house by Henry II. "The chaplain was to pay yearly two pounds of wax to the parson, and to swear that he would not knowingly injure the mother church. All offerings[2] made by strangers and passengers (except at the time of the fair, or on the feast of St. Thomas) were to be for his use." The plan comprises chancel, nave, and tower, the architecture of which is partly in the Early English, and partly in the Perpendicular Styles. The east window is of unusually large size, of brick at present, of four lights with plain tracery. About the centre of the window is a transom of moulded brick, of the same design or section as the uprights or mullions. In the south wall is a fine double piscina; and in the south wall of nave is a single one with a cusped head. This probably belonged to the chantry of Isabel, Countess of Bedford, dedicated to St. Mary; the chaplain of which was instituted in 1393, at the presentation of Edmund, Duke of York. The tower stands at the north-west corner, the two internal walls of which, carried upon very elegant arches, project into the nave; its area by this means is not lost to the church. The building was greatly disfigured in late times by the erection of hideous galleries and wainscoting, cutting off

[1] A monastery situated in the county of Essex, not far from the town of Brentwood.

[2] These offerings to the chaplain arose from the gifts of travellers and other such "pilgrims" as came out of devotion to the altar of St. Thomas, from whom a gate, or hatch, in this parish on the Ongar-road, has been named Pilgrim's Hatch: another is called How (How, or Forest) Hatch; and a third is called Kelvedon Hatch.

one-half of the nave, and blocking up and obscuring the windows, thereby necessitating the erection of four dormer lights in the roof. One of the beams bears date 1619, and the initials I. S. in ornamental characters. With the exception of the mouldings and windows which remain, there is now not much of interest in the building; and the purpose to which it is now applied (that of a Boys' National School) is not calculated to preserve even these few features. A small brass plate, bearing a coat of arms and an inscription to Johannes Parker, April 19th, 1673, was removed to the new church, where it still remains, as well as the two bells which were cast in 1764.

As the population of the town has considerably increased, it is much to be hoped that ere long this building may be restored to the sacred use for which it was originally intended.

A. H. B.

Wall-painting or Whitewash?

THE increasing application of colour in the adornment of our public and private buildings is a hopeful sign that whitewash and stucco will ere long be consigned to oblivion. Much has been done in this direction with excellent taste and undoubtedly pleasing effect, as witness the Houses of Parliament, the Royal Exchange, the Coal Exchange, the new rooms of the British Museum, and the Crystal Palace; and we may safely say that the love of bright positive colour is gaining ground generally amongst us. The last twenty years have also witnessed a marvellous improvement in the appearance of the interiors of our Churches. Every where we find windows filled with stained glass of every hue; altars clothed in the richest colours; the rails often bright with blue and gold; the reredos and the screen illuminated; the footpace richly carpeted or laid with coloured tiles; even the seats or benches of the church are draped in red or green, seldom in more sombre garb. May we venture to suggest that one want still remains to be supplied in the internal decoration of churches? The *walls* of our churches are still consigned for the most part to the monotonous effect of the

bricklayer's brush. Why should not *they* be bright and cheerful too?

Three centuries ago, as almost every old Parish Church will testify when the plaster is scraped from the walls, the roof and walls of every church in the land glowed with various hues of the richest dye, blending and harmonizing with the rays of coloured light which streamed in upon them through the painted windows on every side. But now-a-days nothing meets the eye as it rests upon the church walls but the unrelieved and dingy surface of whitewash, or the green-stained and unsightly hue of the stone of which the building is composed; and yet it must often have been noticed by every one who has an eye for the harmonies of colour how ill do bare walls and whitewashed ceilings accord with stained-glass windows or the richly-coloured hangings which now so commonly adorn the altar and the pulpit. It is true that there are a few bright exceptions to this general dinginess and incongruity. Here and there we find a church whose walls are adorned with illuminated texts, or frescoes and devices of an ecclesiastical pattern, and the richness of the effect is immediately remarked by all. The Temple Church in London, one of the very first buildings in England restored in accordance with the laws of Christian decoration, is adorned with fresco and polychrome to a considerable extent; and surely no one can visit Ely Cathedral, for example, where this wall-colouring is being carried out in the highest perfection, without being struck by the grandeur and magnificence which such an adaptation of colour adds to the general appearance of the architecture.

We know too, from history and historical remains, that every great school of architecture, from the Assyrian downwards, has employed colour as a necessary element to its perfection; so utterly contrary to nature is it to divorce the beautiful in colour from the beautiful in form. And so our old church architects sought out the abstract principles of beauty in the colours as well as in the forms of the great temple of nature, and embodied them in their churches. They recognized in the works of God a richness and exuberance of colour in every detail; and seeing that God had thus treated man in the works that are created for his benefit, they recognized it as a duty which man owed to

God to give back as far as he might the same principles; and thus, in the buildings professedly raised for His worship, as in the systems of worship specially planned for His glory, they were not content with a bare sufficiency of usefulness, but sought to clothe and crown that usefulness on every side with such decorations and additions of beauty, both of form and colour, as came within their power. But these principles were more deeply seated still. We have only to read through the books of Exodus and Kings to learn what is God's will as to beauty in the things of His service and His sanctuary. And since Christianity is Judaism developed and made perfect, if we find such principles in that which is inferior, how much more should they be manifested in that which is superior! The things of the Tabernacle and the Temple of old, the blue, and the purple, and the scarlet, and the fine linen, the lavish and profuse expenditure of ornamentation on the materials commanded for God's sanctuary, are said to be, by St. Paul, not gimcrack gewgaws, or "Church millinery," but "patterns of the things which are in Heaven;" and in his inspired words, "If the ministration of death, written and engraven in stones, was glorious, how shall not the ministrarion of the Spirit be rather glorious? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

And if any one should think it unnatural to gild or colour stone or oak, let us remind him that the application of colour attaches no more unreality to the material than carving its surface into foliage or animals does. Our old Church architects had none of that mistaken respect for bare oak or stone that has prevailed so much of late years,—a natural reaction perhaps from comparison with the painted shams which are too often their substitutes. But of old they dealt with far richer materials in the construction of churches than even oak or stone; and the oak and stone were but the solid recipients for all the richness and beauty that art and workmanship could lavish out of their treasures of costly marbles and silken hangings, and mosaics, and gold, and jewels. Thus Eusebius describes the Church of Constantine: "The whole roof was divided into carved tables or panels, and all laid over with shining gold;" and St. Jerome says of the churches of his day, "The ceilings

were golden, the roofs and walls adorned with marble, the pillars with their chapiters of shining gold, the gates inlaid with ivory and silver, and the altars filled with precious stones." In our own country the existing aspect of the cathedrals and parish churches gives no adequate idea of their magnificent and solemn beauty in the days when whitewash was not, and stucco was as yet a thing of the future.

It is not our purpose on the present occasion to enter into the details of wall-colouring; at some future time we shall hope to return to the subject. Suffice it to observe, that the mode of colouring church walls which has enjoyed the most universal popularity is that of fresco-painting. Its use in the Christian Church dates from primitive antiquity; and the Catacombs, the earliest places of Christian worship, furnish numerous examples. Texts or scroll-work first appear in England about the date of the first Crusade, and are still distinctly enjoined to be painted on the walls of churches by the eighty-second Canon of 1603. So late as the time of Charles I. the royal portrait was frequently painted in churches; and the royal arms, with equally execrable taste, up to a much later date. The Puritans painted their churches also, but with allegories of Time and his hour-glass, and Death with his scythe, instead of with saints and angels; and with Moses and Aaron instead of Peter and Paul. So that it was not Popery or "superstition which painted the walls, nor was it the Reformation which unpainted them; it was the Renaissance spirit which taught men that the colours of the rainbow were vulgar and in bad taste; and then churchwardens whitewashed their Gothic churches, and entered it in their accounts as 'beautifying[1]!'"

Why then, in this matter, should we turn a deaf ear to the voice of nature and of God? Why—since nature is ever clothed in bright and beautiful colours, since the only pattern God has given of a Temple for His worship was radiant with all the hues of Heaven, since our own rooms are cheerfully carpeted and papered, and adorned with gilding and colour on all sides of us—why should the walls of our churches continue to afford such dismal reminiscences of an age that was incapable of appreciating the *beauty*

[1] Cutts' Essay on Church Furniture and Decoration.

of holiness, or be suffered to remain so shiveringly cold in all their ugly nakedness? Is there really any thing peculiarly sacred, or apt to produce devotional feelings, or inspire religious sentiments, in dingy whitewashed walls, or dirt-stained, damp, and mildewed stone? It has even been suggested that in poor churches where no better kind of wall-decoration can be afforded, the walls should be hung with a stout papering of good ecclesiastical pattern, such as a deep crimson, divided into lozenges by the intersection of gold bars, and with a silver fleur-de-lis or IHS in the centre of each lozenge: even this would be an improvement upon whitewash and yellow ochre, and there would be no deception about it, as every one would be fully aware of the nature of the material; its durability, by a new process of incorporating the paper with the walls, is said to make it more permanent than paint, and therefore to render it a very inexpensive mode of ornamentation; and the appearance of warmth which it would create would be in many churches undoubtedly in its favour.

R. H. N. B.

Church Bells.

No. II.

CHURCH Bells during the whole Mediæval period were, like other productions of that age, well worthy of study as works of art. A vast field of beautiful lettering and diapered ornamentation may yet be gleaned from our English belfries, particularly from those in the Eastern Counties, including Lincolnshire, where the art of casting was carried to the highest perfection. Such curiosities, however, must be sought, not in the easily accessible tower of the minster or town church, where peals have been increased for change-ringing, and funds for re-casting easily provided, but in the out-of-the-way village belfry, often accessible only at great risk by a rotten ladder, and containing one, two, or at most three bells, that have chimed for Divine Service from time immemorial.

The ancient town of Lynn, in Norfolk, seems to have been the head-quarters of the bell-founders' art in the fourteenth

century, and most probably much earlier. We yet meet with the names of Thomas de Lynn, William de Lenne, Johannes Godyng de Lynn; also the names of Wamlis and Schep. Their bells are scattered through Lincolnshire, Norfolk, and the adjoining counties. As their letters and ornamentations were nearly identical, we may conclude all these names to refer to one foundry. It were much to be wished that more specimens of their work remained. Their inscriptions were in single capitals, each highly ornamented in the missal style, the initial letters particularly so. Often the human figure is introduced in attitudes to suit the letter, usually in ecclesiastical or monkish costume. The initial letters are besides beautifully crowned. The inscription begins with a floriated cross, more or less elaborate, and between each word is a stop, usually a fleur-de-lis or sprig of some flower. The writer recollects once seeing a bell, dedicated to St. Margaret, with a beautiful running pattern of daisies. The cannons of bells of this date are sometimes beautifully moulded, taking the shape of the head of a bird or animal.

The West of England was mainly supplied with bells from Gloucester. We find one John of Gloucester, c. 1310. The foundry in that city has continued in active operation almost to the present day. Its mediæval works, however, were not equal to those of East Anglia. York seems to have been the centre of the trade for the North of England.

Early in the fifteenth century a very flourishing bell foundry was established at Norwich, and was for some generations in the hands of the Brazier family, men of great opulence in that wealthy city. Their bells differed from those of Lynn manufacture by the invariable use of black-lettering for the inscriptions, which were in elegant Latin, evidently the compilation of some well-educated ecclesiastic. Their capital letters and stops were sometimes very good, but the casting was not equal to that from Lynn. The Brazier bells are easily distinguished by four shields on their crowns, viz. a crown between three church bells, on an ermine or diapered ground; this was in the first instance the trade mark, and afterwards the adopted arms of the Brazier family.

Contemporaneously with the Norwich foundry was another

at Bury St. Edmund's, originating with the Abbey there, and continuing for a century or two after its dissolution. One Stephen Toune was their great founder. His bells are large, and marvellously grand in tone, but the casting is poor, and as works of art they are beneath notice; his bells are invariably dedicated to the Blessed Virgin or to St. Edmund, the patron saint of Bury. They may be recognized by a shield made out of the arms of the Abbey, viz. two arrows in saltire, enfiled by a ducal coronet.

Reading also had a flourishing foundry in the fifteenth and sixteenth centuries, which for the most part supplied the Home Counties.

In the seventeenth century, when bells were much multiplied for the purpose of change-ringing, bell foundries were started in nearly every large town in the kingdom, and so numerous were the founders that we might fill some pages even with their names. We will only mention one name, Miles Gray, of Colchester; so beautiful were his bells, and so great his fame, that the great bell of Newcastle-on-Tyne was sent all the way to Colchester to be re-cast by him. There are many beautiful peals of his yet in existence, and some of his tenors are beyond all praise; many a mould has been taken from one or other of them by founders of the present day.

A favourite custom in the seventeenth and eighteenth centuries, when roads were bad and conveyance difficult, was for bell-founders to itinerate. An order was given for the bells of some country town to be re-cast, and the founder would come there, set up a temporary furnace in some convenient spot, execute his order, with the addition of all the cracked bells in the neighbourhood, and this done, after a few months' sojourn, would travel on to some other central spot for similar operations.

At the present day, with the exception of the small but very excellent foundry of the Messrs. Taylor, at Loughborough, all the bell-founding in the kingdom is centralized in London, and is in the hands of two firms,—the Messrs. Mears, of Whitechapel, who attained to very great celebrity in the early part of the present century, absorbing several provincial foundries, and casting a very large number of excellent peals throughout the country; and of late years, the Messrs. Warner, of Cripplegate,

who have undertaken the business, and are each year sending forth an increasing number of highly musical bells.

While the bells of the present day satisfy the ear, and give more or less pleasure to the musician, it is much to be regretted that the pleasure of the eye is wholly forgotten in modern bell-founding; we talk indeed of beautiful castings, but this is now merely suggestive of the smoothness of the metal when it leaves the mould. No attempt whatever has been made for these many years to re-produce the beautiful forms and decorations so universal in the middle ages, and which are yet cultivated in European bell-founding. This is, be it remembered, no fault of our founders; so long as their orders are, so much metal at so much per cwt., and so many letters at 4*d.* or 6*d.* per letter, who can expect any improvement? Proper designs should be made by competent persons, and some encouragement given for their adoption, and bell-founders will not be behind in making use of them, and in again turning out bells which shall gratify the eye as well as the ear. After all, be it remembered, it is only a matter of first cost for designs and new moulds: these once made, liquid metal will run just as easily into them as into the plainest and ugliest letters and mouldings now in such common use.

J. H. S.

Proposed New Church, East Marsh, Great Grimsby.

THE increase of the town of Great Grimsby in extent and population is well known in the neighbourhood and county, and to those who are connected with it by trade and commerce.

Once a place of some importance, it has lain for centuries in a state of stagnation; the limited transactions of its market for agricultural produce, a trifling import of coals and timber for the use of the neighbourhood, and a little fishing for the same, forming its business. The population twenty years ago was about 4,000; it has again risen, through the completion of the Railway system and of extensive Docks, to 8,800 by the Census of 1851, and to 11,067 by that of 1861. It is now at least 17,000, and is most rapidly increasing.

The only Church is situated at the end of the town furthest from the district where the greatest influx has taken place. It has been restored and reseated within the last ten years, but will not accommodate more than 900 persons. To supply further wants, a Chapel of Ease has been erected and licensed, and used regularly and solely for Church services for six years. Services have also been regularly performed twice a week in a school-room in the centre of the town, holding 200 persons, showing that a new church is most urgently required.

The proposed Church will consist of a nave, with North and South aisles; chancel, with chancel aisles; and a tower and spire, situated at the West end of the North aisle. A portion of the North chancel aisle will be screened off for the vestry. The nave will be divided from the aisles by an arcade of six arches on each side, with a clerestory above. The length of the chancel is 38 feet, and the nave 88 feet, making a total length from East to West of 126 feet. The total width, including the aisles, will be 60 feet, and it is calculated that there will be accommodation for upwards of 1,000 persons.

The Church is designed in the style of the thirteenth century, and proposed to be built of stone from the quarries near Sheffield, with Ancaster stone for the spire, the arcades, and generally where free-stone is required.

It will be seen from this sketch that the endeavour has been to obtain all the essential requirements of a church, with a strict regard to economy.

Remedy against Damp in Churches.

WHEN the area of the church is clear, run over the whole floor an inch of asphalte; this can be done for 1*s.* a square yard. Upon this place the seats, and floor the passages with tiles in the common way. The result of the expenditure is not visible to the eye, but its effects in rendering the church absolutely dry and healthy, and preserving the woodwork without a possibility of rot or decay, makes it perhaps the best-spent £20 or so of the whole restoration.—*Guardian.*

H. Hakewill,] [Architect.

St. Andrew's Church, Great Grimsby.

Biographical Sketches.

No. III. WILLIAM COTTON, Esq.

THE pages of the Church Builder are, by virtue of its name, an appropriate place for some account of the life and life-long labours of one, who for the space of half a century has taken an active, or rather a foremost part in that work, to the advancement of which our publication is devoted. Few of our readers will be sorry to see put on permanent record a short account of the work done in this wide field of usefulness by the late William Cotton. We may congratulate ourselves that sources of information are open to us, about the accuracy of which there can be no doubt. For although humility, almost amounting to self-depreciation as to the value of his work, was one of the leading marks in the character of William Cotton, he seems to have anticipated the time when such a detailed record of his experience in Church Building would be useful, after his own removal from the scene of his active labours, as an example to those who should come after him, and an incentive to renewed exertion. There has been found amongst his papers a brief, yet detailed list of all the works in which he was engaged, during his long life, in his great Master's service. And with this before us, as the chart to guide us in retracing the course he followed, we will, without further preface, lay the result of our inquiries before our readers, in the hope that they will feel that although William Cotton's share in the great work is finished, the work still remaining to be done is as gigantic as ever; as far as ever from its conclusion, and must so remain as long as the population of London increases in a ratio which seems to defy all attempts to keep pace with it in providing church accommodation, and at the same time to wipe out the heavy debt against us, accumulated in past years of indifference and neglect.

William Cotton was born September 12, 1786, the third son of Joseph and Sarah Cotton. His father was descended from the Cottons of Cheshire. Five generations back a member of that numerous family removed to the neighbourhood of London;

kept hounds at Walwood House,—where the subject of this memoir lived for so many years,—and added, it is believed, nothing either to the family riches or reputation. The next in the line of descent was a merchant in the City of London, whose place of business was at Great St. Helen's, Bishopsgate-street, and his country-house in Bethnal Green, very unlike, at that time, what it has since become—a parish of seventy thousand inhabitants, with but two churches,—until that second great alteration, effected not by the silent lapse of time, but by the vigorous and long-sustained effort of the great grandson of that old merchant. It has been said that this local connexion was what first directed the attention of William Cotton to this parish, as the most becoming field for his exertions: we doubt this; and shall, in the course of our narrative, hope to show that there were other and higher reasons which led to this selection. The next was Dr. Cotton of St. Alban's, under whose care the Poet Cowper lived when the dark cloud first descended upon his spirit, in his early years. Cowper, in his letters, alludes more than once to the obligation he was under to his kind physician and friend. He was truly a good physician, both of body and soul: we do not so much infer this from his sermons, which are published in his two volumes of "Remains," (though they were probably better than any which he heard in the parish church,) as from the testimony of his distinguished friend and patient; his poetical talent, of which several pleasing specimens are included in the same volume of "Remains," was another link of the bond which united them together. The pretty lines entitled the "Fireside," and beginning,—

> "Dear Chloe, whilst the busy crowd,
> The gay, the wealthy, and the proud,
> In folly's maze advance,—
> Though singularity and pride
> Be deem'd our choice, we'll step aside,
> Nor join the giddy dance,"

were household words in the family of his son, Captain J. Cotton, who gave each of his children and more numerous grandchildren a Christmas-box larger than usual, when they passed the test of reciting the entire poem without a mistake.

These were indeed numerous, for at one Christmas party, shortly before his death, very nearly half a hundred of his descendants were gathered together.

William Cotton was at school for some time at Chigwell, under Dr. Freeman, in the immediate neighbourhood of a house occupied by Mr. Harrison, his maternal grandfather, and now in the possession of Benj. Cotton, Esq., his youngest, and only surviving brother. His education was not much advanced whilst there. It was rather the work of the years which succeeded his leaving school, and entering into business in the counting-house of his father's, and subsequently his own friend, C. H. Turner, at Narrow-street, Limehouse. His early religious impressions inclined him to prepare himself for Holy Orders. He often in his instruction of his own children referred to the time when he first became impressed with an awful, nay, almost overwhelming sense of the personal presence of Almighty God; not only believing, but feeling the truth of the words, "Thou art about my path, and about my bed, and spiest out all my ways. For, lo! there is not a word in my tongue but Thou, O Lord, knowest it altogether." He never forgot the impression thus made on him, and these words were the key-note to his consistent tone of conduct, even to extreme old age. Doubtless his work in his generation was as acceptable to his great Master, as though he had in his early years "gone into the Church," as the phrase was,—now well-nigh exploded. He himself always took the opportunity of protesting against this misnomer. Even in his after years the question again occurred to his mind as to the propriety of his quitting his secular position in the Church of England for Holy Orders. No one of those since gone to their rest, who marked his course in his early manhood,—no one who had the happiness to work with him in his old age, can for a moment doubt but that they who advised him to continue in the state into which he had first been called, were right in their decision. Eminent as he might have been as a clergyman, and valuable as his services would, with his singleness of purpose, undoubtedly have proved, they have been still more valuable, surely, as proving how one fully occupied in the ordinary duties of business life, can still find or make time to co-operate with the

rulers of our Church in every well-devised plan for the extension of the kingdom of Christ.

When thoroughly established in the firm of Huddart and Company, though by many years junior to his partners, he was entrusted with the principal management of that vast establishment. He there began to develope an active interest in the welfare of all with whom he was brought in contact. He cared for the social condition of his work-people, by abolishing the custom of paying them on Saturday nights, by orders on a Publican. He cared for their children, by interesting himself in St. Anne's Schools, Limehouse; for their bodies, by his untiring labours in the improvement of the London Hospital, where all cases of accidental injury, to which, from the nature of their calling, the mechanics in the East End of London are peculiarly liable, were admitted; and, above all, for their spiritual welfare. His first essay in Church Building was made in the immediate neighbourhood of the London Hospital, the juxtaposition of the two buildings marking the double character of the work to which he devoted himself.

The difficulties which attended the erection of the church of St. Peter's, Stepney, were of so great and complicated a nature, that they would have discouraged any one of less firm resolve in a path once chosen as right,—would have prevented any one of less singleness of purpose than was William Cotton from again engaging in amateur church building. The death of the architect, the failure of the contractors, and worse than all, the refusal of the College, patrons of the living of Stepney, to permit the consecration of the church even when finished, unless a full equivalent was secured to the vicar of the mother church for the diminution in the money value of his living (no regard being had to the lightening of a burden too heavy for any mortal shoulders to bear, in the reduction of the numbers nominally under the care of the Incumbent), each and all these checks and hindrances were but incitements to William Cotton and his coadjutors, Wm. Davis and others, to persevere, instead of reasons for abandoning the path of usefulness which he had marked out for himself. The money difficulty was overcome by each member of the Committee laying down a considerable sum to close the account, which, in consequence of

the builder's death, had to be submitted to arbitration, and the opposition on the part of the College was at last overcome mainly by the kind interference of Archbishop Sutton.

Instead of being discouraged by these and other difficulties, William Cotton was, on the contrary, led to devise more systematic plans for carrying out his great work of Church Building. He had already suggested the foundation of the Incorporated Society in a letter to John Bowden, dated 1813, the year of the birth of his eldest child. After many hindrances and long delays, the scheme was developed at a meeting held at the City of London Tavern in the year 1818, his father, Captain Joseph Cotton, then far advanced in years, in the chair. There was a peculiar appropriateness in this selection, both as the best compliment which could have been devised to the son, and also because from that now aged father the son had himself received the first germ, so to say, of that principle, which made him ever so desirous that the poor should have an equal share with the rich, not only in the parish churches, where is their legal right,—a right of which, alas! they have often been defrauded,—but also in the new churches which many were desirous of building on a different plan, fixing upon them, as though it were a corner-stone of the building, the grievous system of pew-rents, with all their exclusive rights and class distinctions. On referring to the evidence given before a Committee of the House of Lords, on the means of Providing for the Spiritual Wants of the People in populous places, William Cotton thus feelingly refers to his father's good example in the very beginning of his evidence :—

"26 April, 1856.

"1. Bishop of Exeter,—I believe you are a bank director?—I am.

"2. I believe you have interested yourself very much in the spiritual state of the metropolis?—I have.

"3. And your father before you?—And my father before me. My father was in the chair at the first meeting of the present Incorporated Society.

"4. Your father was, I think, one of the first who endeavoured to give accommodation to the poor in his own parish?—He did, when I was a boy.

"5. How long was that ago?—Between sixty and seventy years ago. I am in my seventy-second year.

"6. Do you recollect how that was received?—Not at all well by the parties who occupied the pews. My father put up some seats in the aisle for the accommodation of the poor, who had been entirely excluded from the church by very large aristocratic pews.

"7. Where was this?—In the parish of Leyton, in the county of Essex, in the diocese of London."

The only accommodation for the poor in the parish church of Leyton, with its 3,000 inhabitants, were some solitary seats, turning down on hinges, affixed to the wood-work of the large sleeping-boxes with which the whole area of the church was filled; and when the change alluded to in Mr. Cotton's evidence was made by his father, in strict obedience to the order of St. James, and free seats in the best situation in the church were provided for the poor, it was highly distasteful to some at least of the congregation, long accustomed to the former exclusive pews. They could not bear that a poor man should come between (not the wind and their nobility, but between) themselves and the preachers of God's word.

After the foundation of the Incorporated Society in 1818, William Cotton, constant during the years of his activity in his attendance on the Committee meetings, ever held fast by the principles thus early instilled into him, and thus speaks in the same evidence from which we have quoted of a great mistake in the internal fittings of the churches built from the £1,000,000 Parliamentary grant:—

"145. Chairman,—Were the sittings free in these churches?

"No, they were not. One-third of the sittings were free, but there was a mistake made—the free sittings were made different from the pew sittings. The pew sittings were three feet from back to back, and the free sittings only two feet four; and therefore they were extremely uncomfortable; and another difficulty was, that the poor did not like the distinction made between those which were free sittings and those which were paid sittings."

On the great principle then of free and good sittings for the poor was the Incorporated Society founded. Lord Kenyon,

Sir Thomas Acland, John Bowdler, and William Cotton, were amongst those who had a previous interview with Lord Liverpool on the subject; and the late Vice-Chancellor of England (Shadwell) assisted in drawing up the rules; and from this year, 1823, to the time almost of his death, he was as constant in his attendance at the Committee meetings of the Society as was consistent with his other numerous engagements. How highly his unwearied energy, patient endurance of opposition, and steady determination to conquer all difficulties, were appreciated by the members of the Committee who acted with him, is shown by the resolution passed by them at the meeting immediately following his decease.

Having made his first essay in Church Building in St. Peter's, Stepney, and, as we have seen, been mainly instrumental in putting the Incorporated Society on a firm and well-grounded foundation, he next, with his friend William Davis, turned his attention to the wants of the parish in which they both dwelt for so many years; where, too, in the grave-yard—God's acre, according to the more touching German phrase—secured for its present holy use by their joint exertions, they each of them rest from the labours of a long and useful life. They worked together in many a good cause, secular as well as ecclesiastical. Captain Davis and Lieutenant Cotton were officers of the Leyton volunteers in the early part of the present century. Together they co-operated in the early days of the National Society, and together selected the site in Baldwin's Gardens for its central school; and, until the death of the elder of the two, the friendship between them, and their joint service in the cause of their common Master, remained unbroken.

We must now pass on to William Cotton's great work in connexion with the late Bishop of London's noble scheme for building at once fifty churches in the metropolis, by raising a separate fund devoted to this purpose, not in opposition to, but as a legitimate development of the principle on which the Incorporated Society was founded. By many it was at once pronounced impossible, even by that great vanquisher of impossibilities the late Duke of Wellington. In William Cotton the Bishop found a most willing and able coadjutor. He believed that the thing was to be done, and nobly helped in doing it. His money con-

tributions to the fund were large, but far more valuable was his personal co-operation: this was priceless, as far as any possibility of payment in this world is concerned. But his heart was above the world, and there his treasure is now for ever safely stored. Our limits prevent us detailing the success which attended the action of the Metropolis Churches Fund: it will be found fully detailed in the final Report of that Association for the year 1854, drawn up by the then honorary secretary, the eldest son of Mr. William Cotton, with the help of Mr. George Silk, the indefatigable and business-like secretary of the Fund from its very commencement until the time when, in the hope of giving a fresh impulse to the work, it was merged in the somewhat more extensive Association, "The Diocesan Church Building Society."

The fruit of the Bishop's exertion, whilst the Metropolitan Churches Fund was in operation, was in excess of the original programme.

Instead of fifty churches, as originally proposed, seventy-five were built, wholly or in part by the Fund; three or four, indeed, were the gift of individuals, but they, like the others, would never have had any existence at all, but for the spirit of Church Building thereby created, or at least stimulated. Affiliated to the general work of the Metropolitan Church Building Fund, was that other in connexion with which the name of William Cotton will, in all probability, be longest remembered. We allude to the great work done by him in Bethnal Green, in which twelve churches, with about twenty clergymen, are now to be found, where before that date the old parish church, and St. John's, built out of the Parliamentary grant of a million sterling, were alone in existence.

The connexion of William Cotton's ancestor with the parish of Bethnal Green has already been alluded to. It was not the only, not even the main reason why his descendant's energies were chiefly directed to that parish. He wished to give a practical answer to the objection of those who answered the Bishop's appeals, "It is of no use: 'what are these amongst so many?' You confess that your Church Building does not keep pace with the national increase of population. The whole matter is hopeless, and I will have nothing to do

with it." So the special case of Bethnal Green was committed by Bishop Blomfield to his lay Archdeacon, who worked as though he had for the time being no other business on hand. To quote the words of one who knew him well, "He worked for the sites, the Building Fund, the endowments, the parsonages, and the schools of that parish, as if it had been the only parish he cared for, and as if he was the only person on whom it all depended. And he did it all with singular skill, making himself acquainted with all the rules of the Ecclesiastical Commissioners, Queen Anne's Bounty, the Council Office, &c., and getting from them all every farthing he could, in the wisest way. It was a feature of his character that when he was on any business he was *totus in illis*, you might fancy he had nothing else to do, and he was never in a hurry."

Nor did he look for immediate results. He was content to sow the seed, in certain confidence that others would be raised up to reap the harvest. He was not disappointed because the churches were not immediately filled. He knew that it was not the work of a day to change the almost utterly neglected masses of a parish like Bethnal Green into a steady church-going population. His feelings on this point—his patience, and willingness to wait for results—were abundantly manifested; whilst at the same time he always thankfully acknowledged any sign of improvement, not as a subject for self-glorification, but as a stimulus to renewed exertion. For an example of this, the following questions and answers, from the evidence given before the Committee which we have already quoted from, well deserve insertion:—

"43. Were there any indications of a change of popular feeling towards the Bishops and Clergy?—When the work of supplying new churches was first commenced, the great mass of the inhabitants, who were degraded and very bad, were violent against the Bishops and Clergy; they said they did not want Bishops and Clergy, but they wanted food. One individual, a zealous, good man, Thomas Natt, who went and canvassed among them, wishing to get even sixpences or any thing that could be obtained in order to interest them in the work, was met by saying that they would give him a shilling to hang the Bishop, but they would not give sixpence for the work; and

when the first stone of the first church was laid by the Lord Mayor, and the Bishop of London was there, the abuse which the whole of the party received was very distressing, the language heard was fearful, and an infuriated ox was driven among the children who were assembled to sing a hymn during the service. It indicated a very bad feeling on the part of a great many; at the same time, I was quite satisfied that, even in that degraded district, there were a great many people who would be thankful for the churches.

"44. Were all the school children, so far as you could ascertain them, throughout that 100,000 population, collected on that occasion?—At that time there were only 900 odd children under instruction in the parish. I do not know whether they were all collected on that occasion. It was our wish to collect all who could sing.

"45. And that all, out of a population of 100,000, would only amount to 900?—The population was then 70,000; 900 was the amount of the different schools.

"46. That was when the first stone of the first church was laid. When the first stone of the tenth church was laid, was there any exhibition of popular feeling then?—There was a very strong exhibition of feeling.

"47. Will you have the goodness to describe it?—It was very gratifying: about 7,000 children and pupil-teachers were assembled.

"48. The children in the schools in that district?—The children in the schools in the parish. The Eastern Counties Railway Company were kind enough to lend the children a large building, in which they all assembled for tea. Five Bishops and several other friends preached in the churches on that occasion, and the whole party assembled walked from the site to the tenth church, nearly the whole distance across the parish, and were received by the people with the greatest possible kindness.

"49. Do you recollect whether any measures had been taken to secure a favourable reception upon that occasion?—Not the slightest. I believe the police were there to prevent any violence; but there really was no occasion for them.

"50. And no means were taken, so far as you know, to

secure any thing like an exhibition of favourable feeling?—Not the slightest: it would have been perfectly impossible.

"51. It was quite a voluntary exhibition of popular feeling?—Entirely.

"52. Do you recollect any thing being then said about Bishops?—A clergyman told me something that he heard a rough-looking fellow say, with an oath: 'I will not believe any thing they say against the Bishops again. Look at those children:' there were 6,000 or 7,000 school children in the procession.

"53. When the first church was consecrated, do you recollect whether the Bishop was desirous, for any reason, to find out a person who was a communicant of the Church of England?—He told me he wished to appoint a communicant for churchwarden. He did not like the appointment of any body who was not a communicant as churchwarden of the district.

"54. Was there any difficulty in finding one?—He told me that he had difficulty to find one.

"55. In subsequent years did that continue?—Not at all. On the Easter following, when I inquired, they had 57 communicants.

"56. The very next Easter?—The very next Easter; and on the following Easter-day, 81."

Thus he worked on for years, until the last of the ten Bethnal Green churches was completed—the last his own gift as a memorial church to his third son, Joseph Edward. He was aided by a most active and intelligent secretary, the Rev. Henry Mackenzie, successively Vicar of St. Nicolas, Great Yarmouth, and St. Martin's-in-the-Fields, to whose zeal and untiring perseverance in the good cause he delighted to bear hearty testimony; whilst Mr. Mackenzie, on his part, has borne public witness to the singleness of purpose which marked all William Cotton's actions, the unwavering perseverance with which, having his end steadily in view, he went straight on towards it, surmounting any obstacle which lay in his path, until the object was attained. His personal service, his time, his labour, his talents, were freely given to this work, and they were beyond price. Yet, whilst he gave them as the best offering, he never forgot that other talent

which was committed to him, and his donations to Church Building were out of all proportion to the usual standard of our degenerate days.

When viewed in connexion with the ordinary guinea subscriptions of those in the same rank of life as himself, his donations appeared so munificent that he was often taken for a far richer man than he really was. He always, as Mr. Mackenzie has stated, in the letter already alluded to[1], strongly insisted on the duty incumbent on every Christian man to set apart a definite proportion of his income for good and charitable purposes. It was the practice of many of the best men who have worked for, and by their lives adorned, our holy Church. What he inculcated as a duty on others he was himself careful to perform. From his first entrance into business he regularly set apart a tenth of his income for these purposes. In the days of his commercial prosperity, this Commission Fund, as he called it, mounted up to a large sum; the calls upon his charity purse were not equal to the accumulation, and so from this reserve he was able to draw those large sums which he gave in aid of Church Building and other charitable purposes.

At last his work in Bethnal Green was ended; and it was a happy event in his life when, on a glorious summer day, a large body of the Bethnal Green Sunday-school teachers, headed by the Rev. Joseph Brown and others of the clergy, went to Walwood for a day in the country, and took the opportunity of presenting an address to him, not written with pen and ink, but beautifully wrought in silk by a Bethnal Green weaver, with a view of St. Thomas's, the tenth and last church, surmounting this expression of their gratitude.

Whilst thus actively engaged in such public and holy works as these, it was not the leisure of an idle and unoccupied man that William Cotton was devoting to the service of God: he was chosen as a director of the Bank of England in 1822; was governor for three successive years, when the present Bank Charter was arranged by him in connexion with the late Sir Robert Peel; he took at the same time an active part in county business—was High Sheriff for Essex in the year 1837, for

[1] See *Guardian*, December 12.

many years an active magistrate, chairman of quarter sessions at Chelmsford, and took a leading part in every scheme for the social as well as spiritual improvement of the masses in our metropolis. With him the movement for establishing public baths and washhouses took its origin; he was one of the founders, and on the original council of King's College, and took an active share at different periods in the management of the hospital in connexion with that college, as well as in the London Hospital, St. Thomas's, and Guy's. Every other principal Church society found in him an active member of committee. He was for fifty years a member of the Society for Promoting Christian Knowledge, and long held the office of Treasurer, to the great advantage of that body, as his accurate business habits enabled him entirely to remodel their bookselling department; whilst the Society for the Propagation of the Gospel, the Colonial Bishoprics Fund, the Additional Curates, and the National Society, all benefited by his wisdom, his experience, his zeal, and his liberality.

His first serious illness occurred in the year 1854. From this at one time it seemed well-nigh impossible that he should recover. His wonderful composure, childlike resignation to the will of God, and submission to the orders of his physician were, under God, the cause of his being raised up again from this and many subsequent attacks. He returned after a year to the scenes of his former usefulness—not, indeed, with his former vigour, but still rejoicing to do all in his power; for it was always his expressed wish that he might die in harness. For twelve years after his first seizure he was still spared to his friends and the Church. His work was of a different nature from that in which he had been so long and successfully engaged. As the last partner in his old firm of Sir Joseph Huddart and Co., the task of winding up its affairs devolved on him; and the land once occupied by his great rope manufactory and the surrounding portions of Bow Common, which he had gradually purchased, was the scene of his last Church Building work. He had always strongly laid down the principle that it was the duty of proprietors of building land to provide Church accommodation for those about to be brought by their instrumentality into a place hitherto unpeopled, and nobly he acted

upon it. St. Paul's, Bow Common, was built on this principle. For this William Cotton took no credit to himself, and he disclaimed all praise on this account. In his own view he was simply doing his duty; but how few are there who do their duty in this thorough way. We cannot do better than reprint the address from the Committee of the Diocesan Church Building Association, presented to him after the consecration of St. Paul's, and his reply, embodying as it does a clear statement of the principles on which he had acted through life, and more worthy of preservation in these pages than any summary of character from the pen of another.

"Address from the Committee of the London Diocesan Church Building Society, to William Cotton, Esq., on the Consecration of St. Paul's Church, Stepney, built and endowed by him; and Mr. Cotton's reply.

"At a Meeting of the London Diocesan Church Building Society, held at 79, Pall Mall, on Friday, 5th November, 1858, the Lord Bishop of London in the chair.

"Present,—Archdeacon Hale, Archdeacon Sinclair, Sir W. R. Farquhar, Bart., Sir Edwin Pearson, Revs. F. G. Blomfield, A. M. Campbell, Dr. Cureton, Canon Dale, G. R. Gleig, H. Howarth, W. G. Humphry, J. E. Kempe, C. Marshall, R. Morris, J. Sandys; Messrs. E. M. Browell, P. Cazenove, W. Cotton, W. Gladstone, J. G. Hubbard, S. Lewis, Jun., W. Rivington, and Rev. T. F. Stooks, Hon. Sec.

"The following address to Mr. W. Cotton, congratulating him on the consecration of St. Paul's, Stepney, built and endowed by him, was read by the Chairman:—

"'The Committee of the London Diocesan Church Building Society gladly avail themselves of the opportunity afforded them by the completion and consecration of St. Paul's Church, Stepney, to congratulate you upon the realization of one more among your many efforts to promote the glory of God and the extension of His holy Church.

"'You have now the inestimable blessing of being able to look back upon a long life spent, not for yourself, nor for the attainment of worldly wealth, but in exertions for the benefit of your fellow-Christians, and in the laying up of those treasures which shall endure for ever. At a very early age you showed your interest in the welfare of the poor by taking part in the foundation of the National Society, a step which has been fraught with incalculable advantages to the cause of sound and scriptural education among the humbler

classes. The crying want of additional churches to supply the means of grace for the rapidly increasing population of the country next engaged your attention, and we find you a few years later (in conjunction with your venerable father) employed in the formation of the Incorporated Society for the Building of Churches and Chapels in England and Wales. It is only necessary to refer to what has been effected by that Society, to learn what a deep debt of gratitude the Church owes to the first promoters of so valuable an institution.

"'When the attention of Bishop Blomfield was first called to the spiritual destitution existing in many of the vast parishes of London, it was to you he turned as his chief assister and adviser, and to your unwearied exertions, your personal investigation into the minutest details, your active canvassing for support, and your judicious counsel, the great success which attended that remarkable movement is very much to be attributed. In Bethnal Green your name has become a household word, and the church of St. Thomas stands forth there a proof of your munificence, as the changed state of the parish, by God's blessing, does of your activity and zeal.

"'When again, some years later, the population of London was rapidly outgrowing the existing means of grace, and some permanent machinery was needed to keep the subject constantly before the attention of the public, our late venerated Bishop called you once more to his aid, and you have ever given to the Diocesan Church Building Society the same earnest and unremitting care that you bestowed on its forerunner, the Metropolis Churches Fund. Indeed, to extend as widely as possible among others the blessing of the devout and Scriptural services of our Church, which you have learnt to value so highly for yourself, has ever been with you a labour of love, and your latest gift to the east of London, the endowment of the district of St. Paul, and the building of a church and parsonage there, prove that with increasing years the convictions of your youth have only deepened.

"'It is true, indeed, that in thus building a church on land of your own, where you are collecting a population for the improvement of your property, you proclaim that you are only fulfilling a plain duty, since landlords are bound to provide that due means of religious instruction are supplied for their tenants. The Committee trust that the weight of your name will give this most important principle wide circulation, and that many may be led by your example to reflect whether it is right in the sight of God and man to derive large revenues from houses without taking some steps to supply with the ordinances of the Church the inhabitants which those houses contain.

"'Much more might be said as to the love which your personal friends feel for your generous and warm-hearted character, as to the respect which your sterling uprightness excites in all that are brought into intercourse with you, as to the benefits which have resulted from the example of your wide-spread munificence. But it is sufficient to allude to these points, as they will be understood and appreciated wherever the name of William Cotton is known.

"'The Committee congratulate you upon having completed this addi-

tional work to your Master's glory; they express their earnest hopes that the success of St. Paul's Church under the ministry of your son may richly fulfil all your expectations, and they pray that many years may yet be granted to you for many additional labours of love to God and man.

"'On behalf of the Committee,

"'A. C. LONDON.'"

MR. COTTON'S REPLY.

"'My Lord,—I am very sensible of the kind feeling which dictated the address your Lordship has read to me, and I thank you and the gentlemen present for the favourable opinion they have formed of my humble services in promoting the great object which has associated us together—the glory of God, and the spiritual welfare of our fellow-creatures.

"'I am strongly impressed with the opinion that I have come very short of what I might have been, and might have done, considering the great advantages it has pleased God to afford me.

"'From early life, I was taught, by the precepts and example of a good father, that I was not sent into the world to labour only for myself and for temporal advantages, but for much higher objects, and I was happily associated with those who were acting on the same principles. Time was, my Lord, after I had commenced my life of business, when I was very desirous of offering myself as a candidate for Holy Orders, to become associated with those, who, with a true missionary spirit, devote themselves to our great Master's service, even in this country, without any adequate remuneration. I was, however, convinced that it was my duty to continue in the station of life in which it had pleased God to place me, and there to labour in His service whenever He gave me the opportunity.

"'The formation of the National Society associated me with the Rev. Henry Norris, John Bowdler, Joshua Watson, William Davis, Lord Kenyon, and many other active men, and the establishment of the present Incorporated Society, for promoting the Building and Enlarging of Churches and Chapels, in which Mr. John Bowdler took the lead, brought me into daily communication with those likely to guide a young man in the right way.

"'I considered it a high privilege, and cause for much thankfulness, that I was permitted to assist, with my humble services, your Lordship's predecessor in the great objects he had so much at heart, and I always remember with gratitude, the unwearied kindness and friendship I experienced from him. The effort for the benefit of Bethnal Green was but a continuance of his unceasing labour for the other parts of this great Metropolis, and it was commenced under the hope that by giving to the poorest and most neglected parish in the Metropolis, then containing 70,000 souls, an additional number of Clergymen, Churches, and Schools, more in proportion to the population, it would not only benefit them, but would exemplify the great advantage of the subdivision of a large parish, and would be the best encouragement for future exertions.

"'Although much remains to be done by the missionary clergymen in Bethnal Green, considerable progress is made every year, and those only who

knew the state of that parish before the commencement of the work can form a correct opinion of what has been already effected.

"'Those most intimately acquainted with Bishop Blomfield can scarcely estimate the zeal, the time, and the money he devoted to this great object. By his letters he obtained donations to an amount which for many years had not been heard of, and his powerful eloquence effected a happy change in the habit of scanty giving which had previously disgraced our churches, and he had the pleasure of recording upon the back of one of his sermons, which he called his golden one, that it had raised £1,200.

"'Our late Bishop was blessed in his labours by being able to build, or assist in building, seventy-eight churches in the Metropolis; but it is grievous to know that London, in consequence of the unprecedented increase of the population, is now in a worse state, both as to the number of churches and clergymen, than when he commenced his work.

"'I was strongly impressed by a sermon, preached for the Bethnal Green Fund, by the Rev. Henry Melvill, who took for his subject (Luke xix. 41), Our Lord weeping over Jerusalem. Surely when our blessed Lord now beholds this our Metropolis, we might expect a similar condemnation. The vast expenditure for our commerce, our enormous and costly public buildings, the palaces built by our nobility, country gentlemen, and merchants, as compared with their former residences, and the miserably small sums expended in erecting and endowing churches and in providing clergymen might make the Saviour weep.

"'But in addition to the spiritual destitution arising from the increase of the population, the severance of classes has tended greatly to augment the wants of the poor.

"'Formerly some of the nobility, many of the great and opulent merchants, lived amongst the poor, and became acquainted with their wants from their own observation. Now all those whom God has blessed with large means have removed to a distant part of the Metropolis, live in palaces, and know little of the state of their poorer brethren labouring for their daily bread. In consequence, I believe, it is quite true, for my own experience confirms the fact, that not a larger number than 2,000 individuals in this vast Metropolis can be applied to for Church or School Extension, with any hope of success. Surely this would not continue to be the case if the subject were strongly put before them. I consider what Bishop Blomfield did as but the commencement of this work. He was cheered by several donors, each contributing a sum sufficient for building a Church in a district inhabited by what are called the labouring classes, and I trust that many will be led to follow their example.

"'Your Lordship has alluded with commendation to my having built St. Thomas's, the tenth new Church in Bethnal Green. The spot where that Church was built was notorious as the resort of bad characters; and within a few yards of the site was the house where the Italian boy was murdered for sale to the anatomists; this spot is now hallowed by the building of a church and schools, and there a Christian lady is expending a large sum of money for the improvement of the domestic and social condition of the poor.

This tenth church was not the gift of me alone, but was also from my wife and children; for about the time when funds were required, it pleased God to take to Himself a dear and excellent son, and at their request, what he would have received for his outfit, was expended in a church, as the best monument to a heavenly-minded youth.

"'I should never have publicly mentioned this had it not been extracted from me by the Committee of the House of Lords; for I am sure that he

'Who builds a church to God and not to fame,
Will never stain the marble with his name.'

"'In my seventy-third year, what might have been dangerous in my younger days—namely, the applause of my fellow-men—has now no attractions for me; and I have therefore not refused to receive the address your Lordship has so kindly presented to me. At first I declined to do so, until I was assured by your Honorary Secretary that it might do good to others; and it may be satisfactory to those whom God has endowed with a large proportion of this world's wealth to know that, with my limited means, I have found (as I believe the excellent lady to whom I have alluded has found with her larger property) that the greatest real pleasure from wealth is to be secured, not by accumulation, but by spending it to advance the glory of God, and the good of our fellow-creatures.

"'With reference to the building and endowing of the Church at Stepney, I have for so many years pressed on those who were letting their land for building, and thus bringing together a large population, that it was their duty to make some provision for the spiritual wants of their tenants, that I should have been very much to blame if I had not acted on the principle I endeavoured throughout my life to enforce.

"'Before I commenced the work, a dangerous illness, from which there was little prospect of my recovery, appeared to deprive me of all hope of seeing it accomplished. But I have cause for much thankfulness that I have been restored to health, so as to be present at the consecration of the church, and I shall greatly rejoice if others who have land to let for building are induced to follow my example.

"'I am thankful that my youngest son has become the first Incumbent of St. Paul's, Stepney. I thank you for your good wishes for him; and it is my constant prayer that it will please God to strengthen and support him in the performance of his important duties.'"

His friend Bishop Blomfield did not live to consecrate St. Paul's, but he took the liveliest interest in its erection; and, when its founder visited him for the last time, the Bishop, lying on his bed, committed to his care some gold Communion vessels which had been made for and used by the good Queen Adelaide, and returned to the Bishop of London at her death, saying, "I cannot do better with these vessels than give them to you, my friend, for use in St. Paul's, Bow Common; and

may a blessing attend their use, and all the acts of him who is to minister there." The present minister, who has had charge of the parish from the very first, is the third son of the founder of the church, the Rev. A. B. Cotton. The Bishop's prayer was doubtless heard; and long may a blessing from on high follow those good works in which Bishop Blomfield and his friend William Cotton so long laboured harmoniously together.

As his bodily weakness increased, in consequence of repeated bronchial attacks, William Cotton gradually unburdened himself of the various offices which he held in connexion with our various Church Societies. He was always anxious to see younger men raised up to co-operate with him in his various works, and he willingly—nay, joyfully—surrendered into their hands the offices which he held in connexion with them. On one such occasion, when he resigned the office of Treasurer to the Society for Promoting Christian Knowledge, the following address was presented to him by Archdeacon Sinclair, which we reprint, both on account of its own intrinsic merit and perfect truthfulness, as also because it was an address from the Archdeacon of Middlesex, addressed to him whom we have described as Bishop Blomfield's lay Archdeacon:—

"At the General Meeting of the Society on the 6th of February, 1866, the Venerable Archdeacon Sinclair in the chair, on the recommendation of the Standing Committee, William Cotton, Esq., whose resignation of the office of Treasurer had been announced to the Board at the previous Meeting on Jan. 2, was elected Vice-President of the Society.

"After putting the election of Mr. Cotton from the Chair, Archdeacon Sinclair stated that, to his great satisfaction, he had unexpectedly been allowed the privilege of proposing a grateful acknowledgment of the Society to Mr. Cotton, for the services which he had long rendered to it as one of its Treasurers. 'I have known Mr. Cotton,' he said, 'during more than a quarter of a century; and have had opportunity not only of appreciating his high personal character, but the zeal, judgment, perseverance, and success with which he has laboured in all departments to promote the interests of sound religion and of the Church. If I go to the National Society, I hear Mr. Cotton mentioned as one of its original members. If I go to the Society for the Propagation of the Gospel, I find Mr. Cotton held in honour as an active member of the Board, and one of the chief promoters of the Colonial Bishopries' Fund. Or again, if I attend a Meeting of the Incorporated Society, or of the Diocesan Church Building Society, I am reminded that Mr. Cotton at his own expense built and endowed two churches; and that

the late Bishop of London always regarded him as among his most efficient supporters in all plans of Church extension. Or, once more, if I come to this Board-room, I am assured that Mr. Cotton has for many years taken a leading part in the direction of our affairs, and that you all unite in regarding him as among the most zealous and efficient promoters of Christian knowledge.'

"The Archdeacon then proposed to the Board the following record, which was unanimously adopted:—

"'The election of William Cotton, Esq., to the office of Vice-President, upon his retirement from that of Treasurer, gives to this Board an opportunity of expressing, and placing upon record, their sense of the services which he has rendered to the Society for Promoting Christian Knowledge. How much this Society owes to his warm-hearted energy, his manly singleness of purpose, and his intelligent prudence, never should and never can be forgotten.

"'Occupying for so many years the office of Treasurer, he has been the originator and chief director of many important changes in the management of the Society's business, which have contributed largely to increased efficiency in its operations both at home and abroad. But valuable as have been his ability and industry as an administrator, yet more is due to the spirit in which all his work was undertaken. His devoted attachment to the National Church, and his earnest desire for the promotion of Christianity through the extension of that Church, have made him ever forward in advocating the large aid rendered by this Society to the increase of the Colonial Episcopate, and the missionary work carried on under the guidance of the respective Bishops in the Colonies;—nor did he ever overlook the claims of the poor at home, upon a Society whose great work it is to encourage and assist those noble efforts of individual zeal for the spiritual improvement of their countrymen, with which the name of William Cotton will ever be associated.

"'While this Board sincerely regrets that Mr. Cotton should think it necessary to retire from the duties of Treasurer, they pray that it may please Him, in whose hands are the issues of life and death, to spare for a season, to the country and to the Church, one whose very presence will inspire Christian hearts with a zeal for the cause of Christianity; and they trust that he may yet continue, as one of the Vice-Presidents, to assist, as far as strength and health shall permit, in those deliberations in which he has so long taken the lead, as one of the Treasurers of this Society.'"

He still continued to attend the meetings of the Church Building Society, no longer as the doer of any thing that was to be done, but rejoicing to see others do it. His very presence was an encouragement—a stimulus to renewed exertion—an expression of his confidence, that, as the work was God's work, others would be raised up to carry it on when he should be no more. And so he continued till weakness confined him to his own house.

Even when a prisoner to his room he still took the liveliest interest in all that his friends and coadjutors were doing, till at last his hour was come, and, in the words of One who watched him to the last, the nearest and dearest to him, "he very beautifully fell asleep" on the eve of Advent Sunday, and we doubt not went forth to meet his Lord, for whose coming he had so long watched, and waited, and laboured, and prayed. His loss was severely felt by all the great Church Societies, as well as by those with whom he had been engaged in secular pursuits. They felt as though they had lost a father and a friend. At all of these, resolutions of regret and condolence were moved and carried: we have room only for that of the Incorporated Society:—

"Extracts from the Minutes of the Proceedings at a Meeting of the General Committee of this Society, held on the 17th day of December, 1866.

"The General Committee feel called on to advert on this occasion to the great loss recently sustained by the Church at large, and by this Society most especially, in the decease of Mr. William Cotton. They desire to place on record the deep and very grateful sense they entertain of his eminent services, not alone as one of the originators of the Incorporated Society in 1815, and as one of those who took an active part in its preliminary meetings, but for the kind and valuable counsel he invariably rendered, and the untiring energy which he ever subsequently displayed during the course of half a century. They feel anxious also, in thankfully recognizing the inestimable co-operation thus afforded, to bear their testimony to the good, which an unfeigned love of God, and of his fellow-men, uniformly prompted him to effect, not only in promoting as he did the building of the many Bethnal Green Churches, but in erecting two at least in that locality at his own cost—an example of munificence rarely met with, but worthy of all imitation and enduring praise and honour.

"Resolved,—That the expression of the Society's regret and high esteem for Mr. Cotton be conveyed to Mrs. Cotton and his family, with a respectful assurance of unfeigned sympathy with them under this dispensation of the Almighty."

William Cotton married, on February 4, 1812, Sarah, only daughter of Thomas and Barbara Lane, and leaves three sons and two daughters: William Charles, Vicar of Frodsham, late Student of Christ Church, Oxford, sometime Chaplain to the Bishop of New Zealand; Henry, Q.C. at the Chancery Bar, sometime Student of Christ Church, Oxford; Arthur Benjamin,

of Christ Church, Oxford, Incumbent of St. Paul's, Bow Common; Sarah, the wife of Dr. Acland, Regius Professor of Medicine, Oxford; Agnes, unmarried. Phœbe and Joseph Edward preceded him to his rest.

W. C. C.

New Churches, and Churches Restored or Enlarged.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

Abbey Cwm Hir, St. Mary.—Dioc., St. David's. Archts., Messrs. Poundley and D. Walker. Style, Gothic of the Twelfth Century. Accom., 200; seats all free. The cost of the entire work, exclusive of the stained glass and furnishing, will be £2,000, which has been defrayed by Miss Phillips, who has also presented Bibles, Prayer Books, and Hymn Books to the church. The whole of the stained glass was furnished by Messrs. Heaton and Butler.

* *Bangor, St. James.*—Dioc., Bangor. Archts., Messrs. Kennedy and Rogers, Bangor. Style, Late Second Pointed. Plan: nave, N. and S. aisles, chancel, porch, tower, and spire. Accom., 573; free sittings, 318. Cost, £4,500. Grant, £200. Special gifts, six stained windows, an organ, a peal of six bells, communion plate, clock, font, sedilia, the whole of the carving, encaustic tiles, altar cloth, and alms basons.

* *Bradley, St. John the Baptist.*—Dioc., Worcester. Archt., Mr. W. J. Hopkins. Style, Early English. Plan: nave, chancel, spire on N. side of sanctuary, with vestry beneath. Accom., 200; free seats, 100. Cost, £1,500. Grant, £50.

Dulas.—Dioc., Hereford. Archt., Mr. G. C. Haddon, of Hereford. Style, Early English of the Thirteenth Century. Accom., 100. The edifice has been erected by the lord of the manor, at the cost of £1,700.

Faccombe, Hants.—Dioc., Winchester. Archt., Mr. G. A. Musselwhite. Style, Decorated. Builders, Messrs. Hillary, of Andover. This church has a tower at the W. end, about 43 feet high; a stone spire is intended to be built 45 feet high.

* *Hindley, St. Peter's.*—Dioc., Chester. Archt., Mr. E. G. Paley, of Lancaster. Style, Gothic Decorated. A peal of bells has been presented to this church by Alfred Pennington, Esq., who has also promised to give a stained glass window. Cost, £5,000. Accom., 689 sittings, all free and unappropriated. Grant, £450.

Sholing, St. Mary's.—Dioc., Winchester. Archt., Mr. Colson, of Winchester. Style, Early English. Accom., 400, the greater part being free. Cost, over £2,000.

* *Wythop, in the Parish of Brigham.*—Dioc., Carlisle. Archt., Mr. Bunce, Whitehaven. Style, Early English. Plan: nave, chancel, porch, bell turret, and vestry. Accom., 123; free sittings, 119. Cost, £1,150. Grant, £25. This chapel is in lieu of one inconveniently situated at the top of a lofty fell.

CHURCHES RESTORED OR ENLARGED.

Bloxham, St. Mary's.—Dioc., Oxford. Archt., Mr. G. E. Street. This church has been finally restored, at a cost of £5,000. Considerable assistance was derived from Eton College, which also restored the chancel, at a cost of £1,000. The reredos is composed of alabaster, Caen stone, and Purbeck and Devonshire marbles. The nave roof is of English oak. In the Milcombe chapelry the monuments have been removed from the east window. A new altar of Warwick stone was presented by the Architect. In the course of the restoration several interesting relics of ancient ecclesiastical architecture have been discovered.

Bristol, All Saints.—Dioc., Gloucester and Bristol. Mr. J. N. Pearce, Decorator. This church has been closed for some time for repairs and decorating. The principal feature of this church is the beautiful oil painting.

Bunbury.—Dioc., Chester. The nave, aisles, and exterior of the parish church have now been restored. The pillars of the church are slender and lofty, and the nave resembles that of Austin Friars, London. The remains of the ancient altar pieces still exist; one in the Calveley chancel, consisting of carved stone, and one in the Spurstow chancel, of an ancient and curious painting of the Resurrection, with two bishops in the act of pronouncing benediction. The expense already incurred amounts to £2,618; a further sum of £900 is needed to complete the work. The sittings will be all free and unappropriated.

Chinnor, St. Andrew's.—Dioc., Oxford. Archt., Mr. Wyatt, of Oxford. This church is a good example of Decorated work, and is also rich in brasses. The cost has been defrayed by the Rector, the Rev. Sir W. A. Musgrave.

Coseley, Christ Church, Staffordshire.—Dioc., Lichfield. The chancel has been lengthened 15 feet. The whole church has been thoroughly repaired. The organ has been moved into the chancel; on one of the pipes the following inscription was discovered: "William Sherman removed this organ from Ashted Chapel, Birmingham, in 1807. It was bought for £630. Signed, Dr. Croft."

Grimstone, St. John's, Leicestershire.—Dioc., Peterborough. Archt., Mr. R. W. Johnson, of Merton. The south transept of this church was formerly used as a school, but is now thrown open into the church. The church was restored by the Earl of Aylesford. The outlay has been about £700.

Horningsea Parish Church, Cambridgeshire.—Dioc., Ely. Archt., Mr. T. Jeckyll. The chancel has been restored by the Masters and Fellows of St. John's College. The nave, N. and S. aisles, interior of the tower, porch, &c. have been thoroughly repaired.

Lopham, South, Norfolk.—Dioc., Norwich. Builders, Messrs. Ward and

Bishop, of Diss. The chancel has been thoroughly restored, new vestry built, and interior of the central Norman tower restored. Total cost, £530.

Market Harborough, St. Andrew's.—Dioc., Peterborough. Archt., Mr. Ewan Christian, of London. The steeple and tower have been rebuilt, the gallery taken away, and the organ and choir-stalls placed in the chancel. Cost, over £1,000.

* *Marlow, Little, St. John the Baptist.*—Dioc., Oxford. Archt., Mr. R. P. Pope. Style, tower and chancel, Early English; nave and aisles, Perpendicular. Total accom., 276; seats all free. Grant, £15. Cost, £600.

* *Milton Clevedon, St. James.*—Dioc., Bath and Wells. Archt., E. B. Lamb, Esq. Style, Perpendicular. Chancel, nave, N. and S. transepts, S. porch, and tower repaired. Accom., 145; 15 additional seats have been gained; seats all free. The object of this work has not been to increase accommodation, but to restore the church, and remove an old gallery. Grant, £20. Cost, £998 11*s.* 4*d.*

* *Munden, Great.*—Dioc., Rochester. Archts., Messrs. G. and H. Goodwin. Total accom., 217; 37 additional sittings gained; free seats, 217. Grant, £30. Cost, about £954.

* *Okeford Fitzpaine, St. Michael.*—Dioc., Salisbury. Archt., Mr. J. Hicks, of Dorchester. Style, Decorated and Perpendicular. Tower, nave, and aisle, chancel, vestry, and an ancient stone pulpit, (date about 1480,) restored and re-illuminated. The pulpit had been used as a font for 100 years. Total accom., 344; additional seats, 78; the seats are all free. Grant, £80. Cost, £2,150.

* *Penrhôs Llygwy, Anglesey.*—Dioc., Bangor. Archts., Messrs. Kennedy and Rogers, of Bangor and Adelphi. This church has been thoroughly repaired. The East window, dated from the fifteenth century, has been restored as well as possible, at the cost of the architects. Total accom., 100 Cost, £100. Grant, £15.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

The First and Second Meeting for the present Session was held at the Society's House, 7, Whitehall, on November 19th, and December 17th, 1866. Grants of money, amounting to £635 [1], were made in behalf of the following objects:—

Enlarging, reseating, and restoring the Churches at Asheldam, near

[1] At this season of the year the cases are not numerous, and so far it is well, since the Society's funds are so limited. At each succeeding meeting, however, the applications are likely to increase, and it is earnestly hoped, therefore, that with the beginning of the new year contributions may be made enabling the Committee to meet and liberally aid many appeals thus to be anticipated.

Maldon; Charlesworth, near Manchester; Drayton Beauchamp, near Tring; Dilwyn, near Leominster; Egloshayle, near Wadebridge; Hasland, near Chesterfield; Lydden, near Dover; Lynton, near Barnstaple; Llywell, near Brecon; St. Margaret's-at-Cliffe, near Dover; New Shoreham, Sussex; Newton Tracey, near Barnstaple; Rusland, near Newton-in-Cartmel, Lancashire; Ruishton, near Taunton; Shelton ,near Stoke-on-Trent; Springfield, near Chelmsford; Vaynor, near Merthyr Tidvil; and Wethersfield, near Haverhill.

The grants formerly made towards enlarging and restoring the Churches at Dunkeswell, near Honiton; St. Ann's, Soho, London; Woodford, near Thrapstone; and Woolston, near Southampton, were severally increased.

The Society likewise accepted the following Trusts as Repair and Special Funds for the Churches at Allerton Bywater, York; Altrincham, St. John, and Bootle, Christ Church, Cheshire; Caterham Valley, St. Luke, near Reigate; Derby, St. James; Grimsby new Church; Heaton Reddish, near Manchester; Horninglow, near Burton-on-Trent; Sydenham, Holy Trinity; Tettenhall Wood, near Wolverhampton; and Westminster, St. Margaret.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Nov.	26	Chislet ..... *A*	£1	7	0

York.

Oct.	30	Whitwood..... *in lieu of S*	1	0	0
Nov.	6	York, St. Denis ..... *S*	1	13	6
	20	Riccall..... *S*	1	0	0
	24	Kirkby Knowle..... $\frac{1}{3}$ *of S*	0	15	5
	28	Sherburn and Micklefield ..... *S*	4	0	0

London.

Oct.	11	Teddington, St. Peter and St. Paul ..... *S*	7	0	0
Nov.	3	Edgware..... *S*	5	0	0
	6	Woodlands, St. John's... *S*	6	5	10
	30	Hackney Church Fund. *A*	43	13	2

Durham.

Oct.	15	Brancepeth ..... *O*	3	0	0
Nov.	20	Newburn (for Special Fund) ..... *O*	1	15	6

Winchester.

Oct.	9	Woodlands, St. Paul's... *S*	1	18	8
	13	Niton ..... *S*	2	10	0
	23	Fetcham ..... *S*	7	0	6
	31	Froxfield..... *S*	3	10	0
Nov.	8	Merstham ..... *S*	4	11	1
	26	Moseley, East ..... *O*	£7	0	0
	29	Weybridge ..... *S*	24	14	8
	30	Byfleet..... *S*	4	4	6

Bangor.

Oct.	6	Llanbadrig ..... *S*	1	9	0
	26	Llanwenllwyfo ..... *S*	1	5	0
	31	Llanbrynmair ..... *S*	1	9	0

Bath and Wells.

Oct.	2	East Brent ..... *S*	3	3	7
Nov.	15	Fiddington..... *S*	0	10	0
	17	Staple Fitzpaine-cum-Bickenhall and Orchard Portman..... *A*	3	0	0

Carlisle.

Sept.	18	Gosforth ..... *S*	5	2	0
	25	Burneside ..... *S*	6	4	9
Nov.	20	Woodland ..... *O*	1	1	6
	22	Crosby Ravensworth ... *O*	1	6	6

Chester.

Oct.	4	Coddington..... *S*	2	18	6
	11	Burscough Bridge, St. John's ..... *S*	5	0	0
	25	Frankby ..... *S*	4	0	6

Chichester.

Sept.	6	Rustington..... *S*	1	17	0

Ely.

Sept.	28	Huntingdon	*A*	£24	8 8
Oct.	11	Sudbury Archdeaconry	*A*	31	0 0
	18	Norton	*S*	3	14 3
	26	Eynesbury	*S*	1	2 0
Nov.	2	Clapham	*S*	1	16 0
	21	Ely, Holy Trinity	*S*	6	12 9

Exeter.

Sept.	12	Bridestow	*S*	1	0 0
Oct.	18	St. Dominick	*S*	1	5 0
	23	Oakford	*S*	5	12 3
	25	Honiton	*A*	16	12 0
Nov.	15	Newton Poppleford	*S*	1	9 7
	17	Costock	*S*	1	5 6
	27	Withecombe Raleigh	*S*	6	16 0
	29	Beer Ferris	*S*	0	10 0

Gloucester and Bristol.

Sept.	11	Woodchester	*S*	3	10 2
Oct.	5	Shepton Moyne	*S*	3	5 4
	19	Tormarton	*S*	4	2 6
	22	Acton Turville	*S*	1	4 4
	26	Lea	*O*	1	1 0
	26	Langley Fitzurse	*S*	3	2 6
Nov.	21	Bristol and Cliffe	*A*	16	13 6

Hereford.

Sept.	22	Broseley	*S*	6	6 0
	28	Orleton	*S*	1	17 10
	18	Birch (Little)	*S*	0	16 3
	18	Aconbury	*S*	0	19 1
Nov.	7	Yarpole	*S*	1	6 0
	8	Bridenbury	*S*	0	19 6

Lichfield.

Oct.	16	Aldridge	*O*	3	3 0
	17	Biddulph Moor	*S*	3	0 0
	23	Whitchurch	*O*	15	0 0
	31	Lullington	*O*	2	9 0
Nov.	6	Denstone	*O*	2	13 10
	10	Melbourne	*S*	2	15 1
	14	Wellington	*S*	2	14 0
	27	Dalbury	*S*	2	6 10

Lincoln.

Oct.	9	Elkington (North)	*S*	1	10 0
	9	Elkington (South)	*S*	3	10 0
	11	Keyworth	*S*	0	10 0
Nov.	1	Hogsthorpe	*S*	1	12 6
	13	Belleau	*S*	3	17 8
	13	Brocklesby and Kirmington	*S*	6	0 0

Llandaff.

Oct.	19	Llangwm	*S*	0	15 0
	25	Oldcastle	*S*	0	15 0
	30	Penrhos	*O*	1	13 0

Manchester.

Oct.	24	Lund	*S*	3	2 6
Nov.	20	Astley Bridge	2 *S*	7	3 6

Norwich.

Sept.	26	Antingham	*S*	2	7 2
Oct.	4	Norwich, Mountergate, St. Peter's	*O*	£4	15
	31	Topcroft	*S*	1	1
Nov.	10	Glemham, Little	*O*	1	10
	29	Halvergate	*A*	2	0

Oxford.

Sept.	8	Mursley	*S*	1	10
	9	Dorchester	*S*	4	4
	19	Beaconsfield	*S*	4	6
Oct.	30	Wokingham	*S*	4	15
	30	Ditto, St. Sebastian's Chapel	*S*	0	6
Nov.	8	Hanney	*S*	4	16
	20	Kintbury	*S*	9	13 1
	22	Hailey-cum-Crawley	*S*	2	2
	24	Chinnor	*S*	1	1
	28	Thame	*S*	2	12

Peterborough.

Sept.	28	Kilworth, North	2 *S*	4	0
Oct.	6	Kilworth, South	*S*	4	6
	18	Oadby	*S*	1	5 7
	24	Duddington	*S*	1	19 10
	24	Coalville	*S*	0	16 0
Nov.	6	Birstall Chapel	*S*	3	1 3

Ripon.

Oct.	4	Hunslet, St. Jude	*O*	1	1 0
	23	Skipton	*S*	7	0 0
Nov.	1	Garforth	*S*	4	15 0
	21	Startforth	*S*	1	15 6

Rochester.

Sept.	18	Loughton	*S*	15	18 0
Oct.	15	Gravesend Church Union	*A*	10	0 0
	27	Havering-atte-Bower	*S*	2	15 1
Nov.	12	New Brompton, St. Mark's	*S*	5	11 0
	19	Finchingfield, St. John's	*S*	1	2 2

Salisbury.

Nov.	6	Woodborough	*S*	1	6 0

St. Asaph.

Sept.	5	Llandysilio	*S*	2	12 6
Oct.	29	Llandysil	*S*	4	17 7
Nov.	3	Kerry	*S*	3	3 5
	5	Llwydiarth	*S*	0	12 0
	12	Erryrys, St. David's	*S*	0	19 4

St. David's.

Nov.	2	Llanelly, St. Paul's (2 Sermons)	*O*	2	3 5
	10	Llanfihangel-ar-Arth	*S*	0	12 0
	21	Cardigan	*S*	4	0 0
	30	Carew	*S*	3	2 6

Worcester.

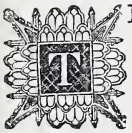
Oct.	16	Arrow	*S*	6	2 3
	28	Kidderminster, St. John Baptist	*O*	6	2 5
Nov.	22	Hindlip	*S*	1	18 6

Sodor and Man.

The Church-Builder.

No. XXII.

Parish Church, Exton.



THE restoration of this church is one of the many good works towards which the Incorporated Church Building Society has given a helping hand. The church is large, and has a noble "Decorated" tower and spire at the west end of the nave. The stone of which the tower is chiefly built is Barnack Rag, and the blocks are all finely squared, and so closely jointed, that little or no mortar was used in putting them together. The steeple was thrown down by lightning some years ago, and has been carefully restored. The lightning traversed the greater part of the church, doing much injury to the walls, already in an unsound state from neglect and decay, and rendering it necessary to rebuild nearly the whole of them.

A church of the Norman Period had evidently existed on the site of the present one, as fragments of moulded arches were found during the progress of the restoration, and also from some indications on the outside of the building; but no traces of its size or form could be found.

The chancel arch, and the arches of the arcades are Early English, and some of them have deep mouldings and carved capitals. The greatest irregularity prevails in the character

of the mouldings throughout; three of the arches indeed bear a later character.

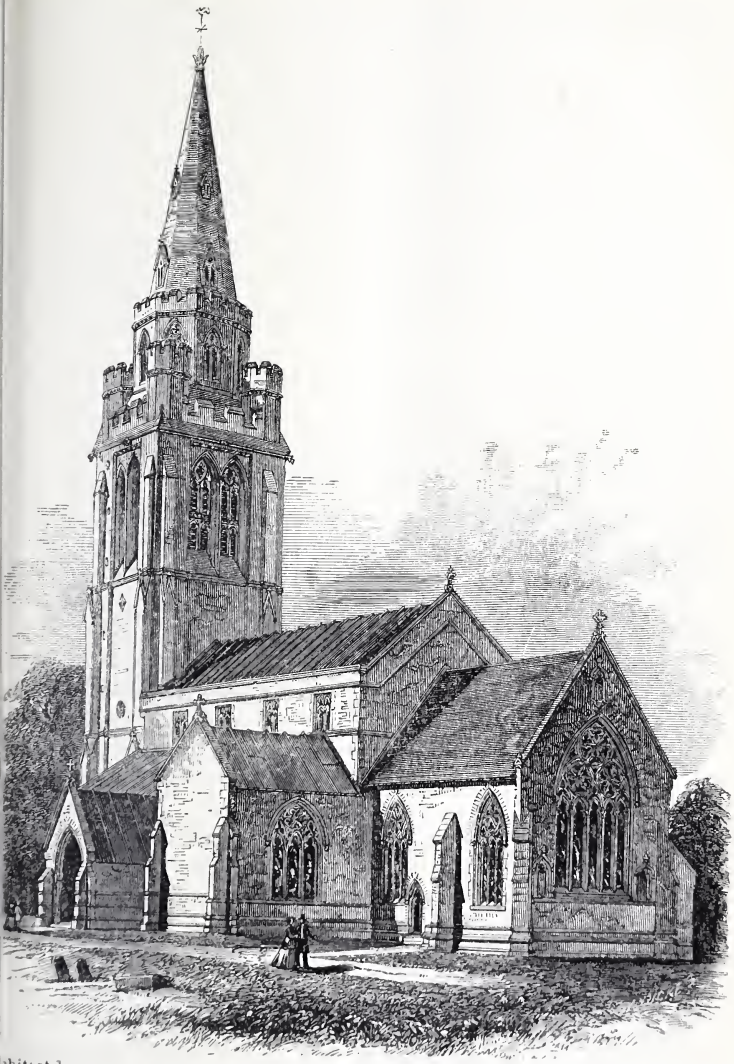
The whole of the windows were much decayed, and much of their original tracery was gone. A western gallery has been removed, which completely blocked up a fine tower arch, and the groining of the tower has been carried out, which appears never to have been put up, although every provision was made for it. The old roofs have given place to those of much higher pitch, and have all been releaded. The pews, which were of all heights and sizes, have been replaced by open oak sittings, and by their new arrangement 170 additional sittings have been obtained.

Simon de S. Liz, a Norman, who married Matilda, daughter of William the Conqueror's niece Judith, founded the Priory of St. Andrew, Northampton, giving the monks of it a church in *Exton*, and tithe, 1083.

In 1317 Bernard de Brus (uncle of King Robert Bruce), Lord of Exton, did present to the Chantry of the chapel of the Manor of Exton.

Of which Chantry the following description is given in a survey made in 1549:—"Of late there was in Exton one stipendiary or chantry of the annual value of £6, going out of the possessions of the late monastery of St. Andrew of Northampton, which Sir John Harington, Knight, alledgeth to have purchased of three years past of the late famous of memory, King Henry VIII."

There are monuments in the church to John Harington, 1524; his grandson, Sir James Harington, and his wife, Lucy, daughter of Sir Philip Sidney. *Their* son, John Lord Harington, was Tutor to the Princess Elizabeth, afterwards Queen of Bohemia, daughter of James I. A raised terrace-walk still remains in the park at Exton, called the Queen of Bohemia's Walk, said to have been made by Lord Harington for the Princess. There are also monuments to Baptist Viscount Campden, 1684, and subsequent members of the Noel family; two stained glass Memorial Windows to the Honourable Louisa Hoare, and the late Earl of Gainsborough. The earliest of the many monuments in Exton Church, is one partly placed under a low arch on the north side of the chancel, in the form of a tomb,



hitect,]

Church of St. Peter and St. Paul, Exton. [Mr. J. L. Pearson.

date 1360, bearing the following quaint inscription in Norman French raised letters round the top:—

"Vous Qe par ycy passez
Par lalme Nichol Grene priez
Son corps gist de south cette pere
Par la mort qe taunt est fere
En la cynkauntisme au mort luy prist
Mercy luy fate Jesu Crist. Amen."

This Sir Nicholas Grene was in parliament for Rutland in the reign of Edward III., and married Joan Brus, a descendant of the Bernard Brus before mentioned.

L. N.

Winterslow.

THE Parish Church of Winterslow is a very ancient building, and is dedicated to All Saints. The old church had suffered greatly from the neglect of its Churchwardens; portions of it had been suffered to go to ruin. The ancient east window had been removed, and replaced by a common cottage window in a wooden frame. The insufficient space in the interior was blocked up with pews of every shape, and two galleries had been erected, which concealed some of the best architectural features of the building. One of these galleries was a private one, having a private entrance, and belonged to the lord of the manor of Winterslow. The other was a music gallery at the west end of the church, where Psalmody of the most unsavoury character was performed by rustics whose knowledge of singing was the very smallest, and whence all kinds of unmusical instruments poured forth their discordant *strains*. The ceiling of the church was low, and plastered. The chancel arch was dangerously out of its perpendicular. The exterior of the building, too, in spite of the advantages of its position, had a most mean and miserable appearance. The disgraceful state of the whole fabric, together with the need for more sittings, loudly demanded restoration and enlargement.

The present Rector, with the aid of some zealous neighbours, was able to raise subscriptions, which, with a rate from the parish, and a grant from the "Incorporated Church Building Society," were sufficient to provide for the rebuilding of nearly the whole edifice,—the aisles, which are of the Norman Period on the south, and "Transition" on the north, being preserved almost intact.

In the church there are many tablets to the memory of members of the Thislethwaite family, who held the manor of West Winterslow until about a century ago, when it was sold to the first Lord Holland. The tower possesses eight bells. During the restoration, there was discovered over the chancel arch a representation of the Day of Judgment in faint colours.

Since the restoration of the church, the appearance of the place, both externally and internally, is all changed. The position of the church has great natural advantages: it stands on high, commanding ground, and from it the tower of Salisbury Cathedral may be seen in the far distance. Nevertheless, it was a desolate and dreary spot. The building, as our engraving shows, is now very picturesque, and the churchyard is in good order, and adorned with pretty shrubs and flowers. Internally, every thing has been re-arranged and properly restored. Open benches have been placed throughout. A good east window, with stained glass, has been erected, and an organ has been presented to the church. The natural consequence of all this has been, of course, a considerable increase in the congregations; but, from its remote position at the extreme end of the parish, the church has still proved insufficient for the spiritual wants of the population. A subscription was therefore raised, and a chapel-school built on Winterslow Common, about a mile and a half from the parish church, where there is a small day-school held, and full Divine Service once on every Sunday, and also on one evening in the week. It is a handsome building, pleasantly situated, and will contain a congregation of about 100.

Winterslow has but few local traditions, and these do not date far back; it was for many years the residence of William Hazlitt, and the rectory was the birthplace of the late Sir Benjamin Brodie. Near this village is a public-house, once an

Architect,] [Mr. Wyatt.

All Saints' Church, Winterslow.

inn, called "The Hutt." There, in the days of mail coaches, when this was the great Western Road, on a dark winter's eve, whilst the coach was stopping at the inn, the passengers were terrified by a dreadful roar, and it was soon discovered that a lioness, escaped from a menagerie, had fastened on to one of the leaders. She fled into the corner of a stable, and was easily captured; but the consequence was fearful: an inside passenger lost his senses from the shock, and he is mentioned by Campbell as being still in a hopeless state when he took his unfortunate son there.

There was once a mansion house at West Winterslow, near the rectory. A high-roofed barn was built for the purpose of occasional theatricals. There, Charles Fox, Colonel Fitzpatrick, and other distinguished characters, used to perform amateur plays. But these amusements ended fatally; on the day on which one of these plays was performed, to celebrate the christening of Henry, the third Lord Holland, it was burnt to the ground.

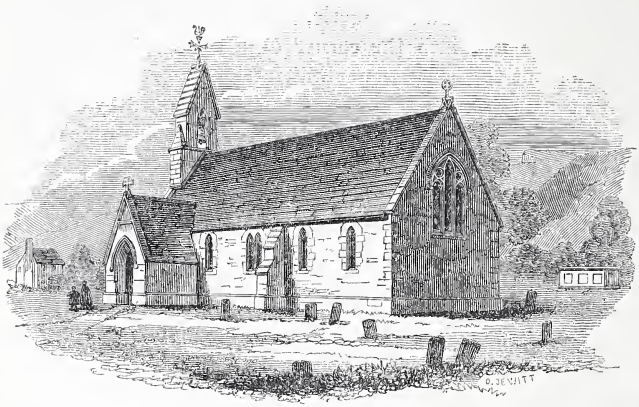
E. L.

Llanafan Fechan, or Llanfechan.

THIS Church is situated on the banks of the river Iroon, about five miles from Builth, Brecknockshire, South Wales. The living is annexed to the Vicarage of Llanafan Vawr, in the Diocese of St. David's. The church, which is a small structure, is dedicated to St. Afan, to whom also the church of Llanafan Vawr is dedicated. There is another church dedicated to the same saint; it stands in the valley of Ystwyth, Cardiganshire. St. Afan[1] was the son of Ceredig, the son of Cunedda Wledig. An altar tomb was to be seen years ago, in the churchyard of Llanafan Vawr, with the following inscription on it:

[1] It is probable that St. Afan was the third Bishop of Llanbadarn (Aberystwith), as the churches dedicated in his name are situated in the district which may be assigned to that diocese. His memory used to be celebrated on the 16th of November.

"*Hic jacet Sanctus Avanus Episcopus.*" The church of Llanfechan was partly covered at one time with small slips of wood



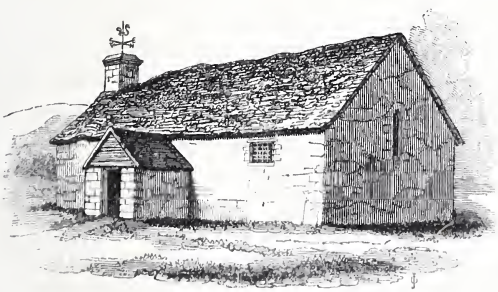
Architect,] [Mr. Buckeridge.

Llanfechan Church Restored.

resembling tiles, called shingles, and partly with stones; the slates were procured from the mountain laminæ, varying from one inch to three inches in thickness. A great many churches in this locality were covered with small slips of wood like those at Llanfechan.

Llanvihangel-Bryn-Pabuan (or *Llanfihangel Bryn Pab Ioan*). It has been supposed that this church is called "St. Michael Pope *John*," because it was built in the time of a Pope of that name. There were twenty-two Popes of that name, or that assumed the name of "*John.*" There is no authority, however, for this tradition; and it is evident that the Popes had nothing to do with the building of this church. The proper derivation of the name is Llanfihangel *Bryn Tŷ Ieuan*, St. Michael-on-the-hill in *St. Avanus* or *Ieuan.* Ieuan is another name for *Avan.* Some of the early Welsh churches were called *Tai*, "*Houses.*" St. David's is called to this day *Tŷ Ddewi*, St. David's House. The church was regarded as *The* House, just as the Parson (persona) was regarded as *the*

person of the Parish. This church is prettily situated about five miles from Builth (N. W.). The parish, as well as the whole district, is very hilly; it is bounded on the north by the river *Wye*, and on the south by the river *Whevri*. Anciently there was a fort on a rock near *Porth Wells*, probably for guarding the ford of the *Llechrŷd*, (*Llech* means a slate, and *Rhyd* a ford,) which is supposed to have been in the occupation of the Romans; the Roman road over Llandrindod Common crossed the Wye near this spot. The church is a small building, and stands on a hill on the roadside leading from Llanafan Vawr to New Bridge, on the Wye. There are no monuments of any importance in this church. The church is dedicated to St. Michael, and the living is in the patronage of the Vicar of Llanafan Vawr. The sacred edifice has seen many changes. In the time of Cromwell, this church and the parish suffered greatly from the violence of the puritanical faction. It was converted into a stable, like many other churches in South Wales, and the font, in which the forefathers of the parish were presented to the Lord in their infancy, was removed from the church to a farm-house, where it was used as a pig-trough. A piece of the side was broken off in its transit, and there is the large notch still existing. The minister was expelled from



Llanfechan Old Church.

his living, and for many years remained in retirement at Llanafan Vawr, where he gained his living as a labourer; and a

mason of the name of Evan Bowen, an ignorant fanatic, held the livings. This man himself confessed that he never read his *primer*.

The vicar at that time was Richard Morris. He was ultimately restored. When he was sent for again to take charge of his parish, he was engaged in cutting turf on the mountain (see Walker's Sufferings of the Clergy). Tradition says, "That all the *jackdaws* left the church steeple when he was expelled." Last year one of the Churches (Llanfihangel Abergwessin), formerly included in the charge of the Vicar of Llanafan Vawr, was separated from the mother Church. The vicarial tithe, to the amount of £60 a year, was resigned by the present Vicar towards its separate endowment, and a lady of the neighbourhood (Mrs. Thomas, of Llwynmadoc) at the same time offered the Ecclesiastical Commissioners the sum of £1,500, to meet an annuity from them of £50 a year, and thus secured £100 a year to the existing endowment. The Vicar is greatly in hopes that the Commissioners will ere long afford such endowment as will enable the other churches in this district to be independent. The evil resulting from the union of so many churches in one Cure, has long manifested itself in this district. Both the material and spiritual fabric of the Church have, perhaps, been more neglected in these mountain villages than in any other part of Wales. The Dissenters claimed them for their own, and, in one parish, Church-rates for the needful repair of the church have for the past twelve or fourteen years been refused. The churches are not equal to the meanest hovel in the parishes; indeed no one who has not seen them can form any idea of the state they are in. "When I entered Llanfechan Church" (writes the Vicar) "for the Morning Service, one Sunday in last February, a sad spectacle presented itself; several wheelbarrows-full of the ceiling had fallen during the week, and some of the timbers just over the prayer desk, and dashed it to pieces. There has been no service there ever since."

The present Incumbent is happily bringing about a very different state of things. Having only been in residence two years, he has not only procured the independency of one of the four formerly united parishes, with its separate endowment; but

he is now engaged in the erection of a School and Master's House, for which he has collected nearly all the necessary funds (£550), and is about to restore his dilapidated churches, as soon as he has obtained funds for the work. The first two churches to be put in order are those we have specially described, and when that is accomplished, the restoration of the Mother Church of Llanafan Vawr is to follow. Some idea of the difficulty that attaches to an undertaking of this sort in poor Welsh villages (and these are exceedingly poor), may be learnt from the fact that in his appeal for help the Vicar has already issued no less than 8,500 letters or circulars. He has already met with much encouragement and success, and fully believes that when the churches are rebuilt, many of the poor people will return to the fold they have forsaken.

J. R.

Stones of the Temple.

No. XIV. THE FONT.

"Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of Heaven."—St. Luke xviii. 16.

SINCE the last conversation which we recorded between the Vicar and Mr. Dole, the character of the latter had become much softened. On various occasions they had been brought into each other's company, and the consequence was that each had begun to think more favourably of the other, and to find some unsuspected good qualities, which promised well to establish between them that cordial good feeling and mutual respect which ought always to exist between a Pastor and each member of his flock.

The following close of a long conversation might explain the loss of esteem and influence which many a parish priest, besides the Vicar of St. Catherine's, has had to deplore:—

"Well, Mr. Ambrose, had we known each other more, we

should have understood each other better; my lips, at least, would have been saved the guilt of many hard words;—perhaps too, sir, you would have thought of me a little more charitably."

"There may be truth in that; Mr. Dole," said the Vicar, "but then you must own that you have always shown such sternness and severity towards me as to forbid any friendly approach on my part. I have, indeed, put it down, in a great measure, to that harsh judgment of the conduct and opinions of others which I considered your form of dissent tended to foster—but this has not relieved me of my difficulty."

"I suppose I must confess that those who hold very strictly to the doctrines in which I have been brought up, have generally a severe and sour bearing towards others who do not believe as they do, and, indeed, very often towards members of their own body. Then, you see, sir, at their prayer meetings, and their Sabbath services, they get much more excited and animated than people do at church, and so, perhaps, it's natural for them to be a little more subdued and less lively when they are out of 'meeting.'"

"Yes, that's natural, and no doubt what you say accounts for some differences in the opinions we form of each other's characters. At 'meeting' they are commonly wrought up, by exciting appeals, loud words, and wild gestures, to a state of *high pressure*, of which we know little; and so they consider the calm dignified solemnity of our services as cold and lifeless. Out of 'meeting' a reaction takes place, and they become comparatively depressed and undemonstrative, and we consider them morose and ill-tempered; we have no such reaction to undergo, and to us the world seems brighter than to them, and so they think us frivolous and worldly. But, for my part, Mr. Dole, I can't possibly see what is the use of a man's speaking ten times louder than is necessary in order to make himself heard, that he may produce a fever heat in the pulses of all his congregation, which, if continued, would lead to madness, and if not, will most likely subside into a dull sullen flow of apathy. And I have yet to learn that it is wrong, provided we do not abuse the good things God gives us, to enjoy them with a *cheerful countenance*."

"On that point I have for some time been inclining to your opinion, sir, though I fear you will think I have not given much outward proof of it. But, sir, you have as yet partly mistaken me—indeed we have partly mistaken each other. Perhaps my religion may, in some degree, account for my seeming gloominess and indifference; but this has arisen quite as much from home sorrows and disappointments, and the coldness and cruelty I have experienced from others. I will not, however, trouble you with these matters now, more than to say, that if you could have overlooked the ungracious words I may sometimes have said to and of you, and have looked in upon me, and for my evil have returned good by speaking some kind and friendly words to me, you would have done much to brighten my life; for I have longed more than I can tell you for a friend to whom I could fearlessly tell the sorrows of my heart. I know I have been to blame, for I always used to think you too *proud* to take much interest in my cares and troubles; may be, sir,—I am sure you will forgive my plain speaking—may be we have been both a little to blame.

"Now, Mr. Ambrose," continued his parishioner, in a far more cheerful voice than was usual with him, "you know that since your friendly conversation with me that day in the church I have followed the advice you then gave me, and have never failed to be one of your congregation at least once on the Sunday. I trust I have profited by what you have taught me; will you not be offended if I for a moment turn the tables, and preach a few words to you? I don't mean to *you*, sir, but I mean to you as one of the ministers of the Church."

"I am sure you will not say any thing that will give me just cause for offence, my friend, and so I promise not to be offended."

"Well then, sir, you know I have always lived amongst Dissenters, so I know pretty well who and what they are. You will agree with me that there are many excellent people among them, and there are some learned people among them; but generally they have but little learning. Very often their attention has been almost solely directed to some *one point of doctrine or another* which forms the ground of their dissent from the Church—just as with me—though I do not think the

Church is quite right on some other matters, yet I should not separate from it could I be persuaded that the Church was right about *Baptism*. That has always been *my* great stumbling-block. But I think, sir, speaking with all respect for yourself, that there is *one great cause* in the Church ministers themselves which has kept the Dissenters from coming back to the Church. I know that this has more to do with the *past* than the *present;* I know too that it could not justify any one in separating from the Church. But, sir, look at the class of people Dissenters are of in this country; their whole strength lies in the middle and the small trade class. Very few rich and educated, very few poor. You will say the love of the power and position which these people obtain for themselves in the meeting-house, but which they could not possess in the same way in the Church, naturally draws them to the Dissenters. That is no doubt partly true; giving them also credit—as I am sure you do, sir—for higher motives. But I see another reason, and that is, the wide difference between the Church ministers and the people."

"I see what you mean," said the Vicar, "the difference in their social position. I admit that the social position of the dissenting preacher is more on a level with that class of which, as you say, Dissenters are chiefly composed than is that of the Clergy. But then, Mr. Dole, the Church does not only retain its hold on the upper and the educated classes, but also on the poor. (Of course I speak generally; for there are, alas! a large number of these which are beyond the reach of any religious ministrations whatever.")

"Ah, yes, sir, that's the very point. I think in times past the Church ministers have stood too much on their social and worldly dignity: they have made too much of the *man*, and too little of the *office*. It's different now almost every where. But you see, sir, this just separated them from the trades' people, but it didn't separate them from the poor. They didn't feel their pride wounded when they took the horny hand of the labourer; but it was a greater trial of humility to shake hands with the tradesman over the counter, and to go and sit down in the parlour behind the shop in the same friendly way in which they visited the poor cottagers. Then you know, sir, there were

many other ways in which this class was neglected; *we* think it was lest too great attention should lead to too great familiarity. The wealth and education of a tradesman perhaps made his social position border too closely on that of the Church minister, and perhaps the minister felt it his duty carefully to guard the narrow barrier; but, oh dear me, sir, what is all that compared with the work God has given him to do! I don't think that one who has the salvation of his people at heart, will stop to consider whether a friendly faithful pastoral visit may or may not result in a more familiar nod from his parishioners for the future."

"I agree with much that you have said, as regards *past years;* but you must not put all down to *pride;* you must make some allowances for men's habits, and circumstances, and manners. Only just now you excused a kindred fault in yourself on the ground of private cares and anxieties. However, our views on this matter are not far apart. I consider with you that a Clergyman's *office* overrides all social distinctions; and that he should be equally at home at the squire's mansion, the tradesman's parlour, and the meanest cottage in his parish; none should be too high for his familiarity, none too low for his friendship;—as Chaucer says, 'the beggar is his brother.' His *social* position is as nothing compared with his *official*, and should always be made subservient to it. I cannot understand how any clergyman who rightly estimates the high dignity of his sacred office as a priest, can take a different view from this. However—God be praised!—times are altered in this respect; the Clergy have thrown away almost every where that reserve which no doubt lost to the Church many of the class which the Dissenters have gained. And we see now the good results;—for in thousands of parishes the sons and daughters of these very people are working hand in hand with their Pastor, and are among the most zealous and faithful children of the Church."

A few weeks after this interview, the Vicar had preached three sermons from the same text, St. John iii. 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The first sermon was on the *necessity of Baptism*, the second, on *its benefits*, and the third, on *its mode of*

administration, specially in the case of infants. Mr. Ambrose could not help noticing that Mr. Dole was on each occasion deeply affected, for he saw tears on his face, which evidently manifested deep emotion within. He was therefore hardly surprised when, after his third sermon, a knock at the vestry door announced a visit from his parishioner.

"I have listened very attentively to your last three sermons, Mr. Ambrose," said he, "and the subjects of them have also, as you know, for a long time past been seriously and prayerfully considered by me; I am now come to ask you to receive me into the Church by Baptism."

"Have you never yet been baptized, my friend?" inquired the Vicar, taking his hand in a kind and friendly way.

"No, I have not; when I was an infant, my parents objected to my being baptized, and since I became a man, I must confess with shame, that I have never had the *courage* to go through the service at our *meeting*. That service, you know, sir, is such as to deter far more courageous men—and specially women—than I am, and I have always too had my doubts about its propriety."

"I am not surprised at that. I once, when a boy, attended a baptism at one of your *meetings*, and I shall never forget it; for a more unseemly spectacle I never witnessed. There were several young men and women immersed by the preacher, in a large tank of water, in the middle of the meeting-house. They were each clothed in a flannel garment, fitting almost closely to the body, and the appearance of the first of them was the signal for a general rush for the best places for seeing; men and boys climbed noisily over the pews, and some took their places on the backs of the seats, so as to get a good view; and the whole scene was most disorderly and irreverent.

"I have explained to you that our own Church also admits of baptism by *immersion*, but it does not require it, nor even recommend it. Nevertheless occasionally persons desire it; and there are a few churches, chiefly in Wales, where a large tank of water, as well as a smaller font, is provided for such special cases. But this mode of baptizing is not encouraged by the Church, for these among other reasons:—It is *not necessary* —for 1, the word *Baptism*, in the original, does not necessarily mean entire immersion; 2, in the absence of proof to the

contrary, we may fairly conclude, from the peculiar circumstances[2] of the cases, that many of whose baptism we read in the New Testament were not so immersed; 3, the Church from the earliest period has not considered immersion as necessary to the validity of Baptism. It is also *inconvenient*—for 1, in some cases it would be most difficult to obtain sufficient water for the purpose; 2, in many cases there would be much risk and danger attending its practice; 3, in all cases there would be difficulty in securing that solemnity, propriety, and order, so desirable in the administration of this holy rite. But the Baptism of adults, even according to the Church's ordinary rules, is no small test of courage, as well as sincerity. You are aware, no doubt, that your own Baptism and reception into the Church must be *in the face of the congregation*. The law of the Church is very plain on this point; it distinctly forbids Baptism to be administered *privately*, either at home or in the Church, 'unless upon a great and reasonable cause;' and it is much to be regretted that this rule has ever been departed from."

"Yes, sir, I have well considered that point."

The Vicar remained long that afternoon in the vestry in serious conversation and earnest prayer with his parishioner. He again went over the subject of the last three sermons; showing, 1st, how the text could refer to nothing else than holy Baptism, and that, if it did refer to it, then no doubt, when it can be had, Baptism must be necessary for us, in order that we may "enter into the kingdom of God;" 2ndly, that the *promise* is as sure as the *warning;* and, 3rdly, that the terms of the text are *unexceptional*, that they refer to *all mankind* without any exception whatever, men, women, and children. In speaking of these different subjects, of course he had to meet the various objections which Dissenters are used to adduce; but on all these points it was not very difficult to satisfy the mind of one who had already freed himself from the trammels of prejudice, and was earnestly seeking the *truth*.

On the following Sunday afternoon therefore, after the second lesson, Mr. Dole presented himself with his chosen witnesses, at

[2] Acts xvi. 15. 33. 1 Cor. i. 16.

the Font of St. Catherine's. The service was a very solemn one, and all the congregation evidently took the greatest interest in it. Mr. Dole made the responses in a firm manly voice, its very tone seemed to say, "This is the result of my deep and honest conviction; I have been wrong, and I am not ashamed to say so before all those who are here present, from whom I have so long been separated, but who are henceforth my brethren in Christ." And then for the first time, he quietly and calmly took his place on a bench at the west end of the church—a sincere member of the Christian Church.

It was natural that the Squire and Vicar should have some conversation after service on an event of so much importance in the village as was this. They both foretold, and rightly, the downfall of the little village "Bethel" as soon as its chief supporter had left it.

Its former attendants came back to the Church one by one, till at length the owner of the building, finding no prospect of receiving his rent, closed the "Meeting," and appropriated it to another purpose.

The Vicar and Squire were standing near the Font, and the conversation took its rise from the object before them.

"How often, Mr. Vicar, we find these old Norman Fonts preserved, when there is hardly another bit of masonry remaining in the church of the same date."

"Yes, and it is remarkable it should be so, considering the exposed part of the church in which they are placed, and the perishable stone of which they were not unfrequently composed; besides which the carvings upon them were often of so mysterious and grotesque a character, as naturally to excite the wrath of the Puritan fanatics, who so relentlessly destroyed the beauty of our Houses of God, and 'brake down all the carved work thereof with axes and hammers.' It is very interesting to watch the progress of architectural changes as delineated on Fonts. Each period of Ecclesiastical architecture, as well in its general features as in its details, is abundantly illustrated by the carvings and mouldings to be found on Fonts. The early Fonts were with few exceptions made of stone. Marble was seldom used till in comparatively recent times. Some of the early Fonts had a solid leaden bowl,

placed on a stone base; I have never seen but one ancient wooden Font[3]; that was placed on a stone base of the Norman period, but was itself no doubt much later. The sculpture on very ancient Fonts, as well as other Church carving of the time, sometimes borrowed its symbolism from the heathen mythology which preceded it[4]."

Constance Acres, who had been hitherto a quiet listener, here asked Mr. Ambrose why the Font was always placed near the door of the church?

"It's a natural inquiry, my dear, for one of your age," said the Vicar, "but the reason is evident. Its position there, at the entrance of the material fabric, fitly represents *Baptism* as the outward form of admission into the Christian Church. The Font, too, thus placed, should ever remind us, as we enter the Church, of the vows and promises made in our name, when first we were brought in our helpless infancy to be presented to God, and to be made members of Christ through the grace of our second birth. If people would only accustom themselves to associate such thoughts with the baptismal Font, then just a glance at it as they come into the church, would be enough to solemnize their minds, and help to fit them for the sacred services in which they are about to take a part. It was once the custom, Constance, to place what were called *stoups*, at the entrances to our churches, and there are still remains of them at the doors of many old churches. These were small basins, made of stone, for the purpose of holding water, which—like the water in the Font—was consecrated by the priest. When persons came into the church, they dipped a finger in the basin, and crossed their forehead with the water, just as the priest now crosses the brow of the person who has been baptized. The *forehead*, you know, is always regarded as the seat of *shame* or *courage*[5]; and so the person, when baptized, is signed

[3] At Llanvair Discoed, Monmouthshire.

[4] The Font at West Rounton, of which we have given an engraving, is one of many examples of this. The *Centaur* here, the arrow from whose bow is just about to pierce the monster, probably represents the Deity conquering Satan, or perhaps the continual conflict of the baptized Christian against sin and Satan. The other figure may represent the Divine and human natures united in our Lord.

[5] Ezek. iii. 7, 8; ix. 4. Rev. vii. 3; ix. 4; xiii. 16; xiv. 1. 9; xxii. 4.

with 'the sign of the *Cross*, in token that hereafter he shall *not be ashamed* to confess the faith of *Christ crucified*.' The old custom of continual crossing with holy water, has now for a long time been discontinued by us, the practice was regarded by many as superstitious, nor does there appear to be authority for it in the Primitive Church. The same motive which prompted the use of the *stoup*, however, still induces some persons to use the sign of the Cross on entering a church; I do not myself do so, nor do I advise others to do so; not that I see any harm in the practice in itself, as it is intended to remind persons of the Sacred Presence to which they are about to enter, and to drive away worldly thoughts by this memento of the crucifixion of their Lord; but I think it is better, when some are offended by it, to accomplish this right object by other means."

"People's minds have very much changed in late years respecting the use of the Cross," said Mr. Acres. A few years ago not only was the sign of the Cross in baptism considered superstitious, but it was considered even wrong to use it in church architecture, or as an ornament within the church, or as a part of a memorial in the churchyard; there are few now, I suppose, who regard such use of the sacred symbol as superstitious. I was in a Bookseller's shop the other day when a 'Baptist' preacher came in to purchase a Prayer Book to present to a friend; the bookseller said to him, 'Of course that will not suit you, sir, as it has a Cross upon it.' 'I like the book very much,' was his reply; 'and as for the Cross, why the Puritans may object to that if they like, I don't[6].' But I am of opinion that people are going a little in the opposite extreme, and, at least as a personal *ornament*, the Cross is become too common."

"Why *do* you fall into the popular error, my good friend," said the Vicar reprovingly, "of calling these Anabaptist preachers, *Baptists?* Surely they ought to be called anything rather than *Baptists*, for they make more light of Baptism than any other people who can properly be said to believe in Baptism

[6] This occurred, within the Writer's knowledge, some years since. The Preacher, who then resided in the country, is now one of the most popular preachers of the sect in London.

Font, West Rounton Church.

Portion of the Bowl of the Font, West Rounton[1].

[1] This exceedingly curious Font was discovered during the recent restoration of the little Norman Church of West Rounton, Yorkshire. It was found under the pulpit, of which it formed the base, having been turned over so that the bowl rested on the floor, and so carefully plastered that there was no external indication of its original form. It has now been restored to its former position near the south-west door of the church.

at all. Do let us call things by their proper names;—why, to call them *Baptists*, is almost as bad as to call Roman Catholics, *Catholics*, and so to ignore our own claim to be members of the Christian Church, because we allow them a name which would imply that *they* are the *only* Church in the world. I need not tell you that the word ANA*baptist*[7] exactly expresses what they are, namely:—they who *baptize a second time* those who have already been baptized in infancy. The term Baptists is far more applicable to Church people than to them."

"I see, I deserve your rebuke; mine is a mistake too often made. By-the-bye, Mr. Vicar, I was very pleased to hear your reply to Mr. Dole, when he inquired what was the *fee* to be paid for his baptism. I heard you tell him that the sacraments of the Church were always *free*."

"Yes, certainly I did; and I confess I cannot understand how any one can dare in these days to demand a fee for Baptism; the claim is as *illegal* as it is *unchristian*, and I believe goes far to make the poor take a low view of this holy rite. I wish, too, I could make the poor understand that *Baptism* has nothing to do with *Registration;* many of the most ignorant of them really regard them as the same thing. Some of them too will persist in thinking that to be *privately baptized* is to be '*half baptized.*' Of course *they must be altogether baptized or not baptized at all;* but they do not readily see that the baptism is complete, *though the reception into the Church* is not perfected, till the service is concluded in the face of the congregation."

"There is a Font within whose burnish'd face
The o'erarching pile itself reflected sleeps,
Columns, arch, roof, and all the hallow'd place,
Beauteously mirror'd in its marble deeps;
And holy Church within her vigil keeps:
Thus round our Font on storied walls arise
Scenes that encompass Sion's holy steeps,
Rivers of God and sweet societies,
The mountain of our rest, and Kingdom of the skies."

The Baptistery.

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[7] βαπτίζω, to baptize, ἀνὰ, over again.

Wall-painting or Whitewash?

No. II.

IN a former paper on Wall-painting, we briefly noticed the various ways in which the walls of Churches have been utilized and beautified from the earliest Christian period down to the times of the Puritans. We propose now to add a few more words to our former remarks.

The most suitable, as well as the most useful way of occupying the vacant wall-spaces of a Church, is by depicting upon them a series of representations of religious subjects. These may often be conveniently chosen from the history of the Saint to whom the Church is dedicated. An early Council decreed, that any Bishop consecrating a Church should take care that the figure of its Patron Saint was painted on the walls. (Celicyth, 816.) Examples of this treatment are not unfrequent in ancient stained glass. Scenes from the life of our Blessed Lord may also be chosen as the subjects for representation; and of these, the series usually known as the Stations of the Cross, though not probably of very early date, affords a more solemn treatment than any others. Such representations, from whichever source they may be chosen, have a decided advantage over any other mode of decoration, as far as large wall-spaces are concerned. They best serve to distinguish the walls of the sacred building from those of the music-hall or the concert-room, while at the same time they may form a series of instructive lessons. No one who has ever tried the effect of teaching a class of ignorant plough-boys—on such a subject as the Crucifixion, for example—by the use of pictures instead of by mere words, can fail to appreciate the truth of old Horace's lines,

> "Segnius irritant animos demissa per aurem
> Quam quæ sunt oculis subjecta fidelibus."

In the treatment of such subjects, there is plenty of room for steering clear alike of the blunders of the mediævalists, in their false anatomy, and of the monstrosities of the moderns, who would represent the Blessed Virgin in crinoline and a chignon.

(An example actually occurs in some frescoes recently executed in a Church near Bayswater.) In early work of this kind, we usually find, over the Chancel-screen, a representation of the Rood, i. e. the Crucifix, with the attendant figures of St. Mary and St. John; and this was sometimes a painting, sometimes the figures were detached carvings in wood. A representation of our Lord in glory (a Majesty) was not unfrequently painted in this position. We may remember that the Incarnation brought about a great difference as to the lawfulness of representing the human form of our Blessed Lord; and this has been well expressed by St. John Damascene, who, after referring to Moses' declaration, "Ye saw no similitude, &c.," as a reason why no representation of the First Person of the Blessed Trinity should be allowed, adds, "But since He who cannot be seen, by taking our flesh hath made Himself visible, you may represent His figure." Truly "of old they knew that 'words are as weak as deeds are almighty,' and therefore they traced upon fretted stone and carved wood, the lines which should teach to generations yet unborn the mighty mysteries of their religion." Time was, when the greatest artists devoted their talents to this sacred work, and executed their greatest pictures for the adornment of the Sanctuary, for the honour and glory of God, and the instruction and edification of His flock. And it may well be noted as a good sign of the times, as well as a guarantee for the vitality of Art, and a proof of the ardour of the laity in the service of religion, that in this nineteenth century, more than one English gentleman of rank and education has set apart his life to the worthy enrichment of the House of God.

Next in order, we may notice a mode of adding warmth and gracefulness to the walls of Churches, by washing them over with a uniform tint of some warm colour—salmon or chocolate colour being generally recommended for the purpose. But a much more harmonious effect, and one much more in keeping with the genius of Gothic Art, is obtained by stencilling over this ground-colour with a diaper pattern, relieved at intervals by some conventional emblem, such as the sacred monogram, or the fleur-de-lis. Or the joints of the masonry may be traced out with a double or treble line of colour, with the emblem in the

centre of each parallelogram, a not uncommon mode of ornamentation in existing traces of early work. Embossed tiles have been recently used in some Churches with good effect, for covering bare wall-spaces; but there is a tendency to heaviness about them which is not agreeable. In the colouring of the roof and the columns, with their capitals, &c., much must depend upon the architectural features of the building, much may be left to individual taste and the character of the surrounding associations. Carved work may be gilded and set off by a coloured ground. If the roof is groined, its bosses and ribs may be illuminated: a ceiling of oak may have the moulding of its beams and their bosses picked out with colour and gilding, and the panels painted blue and powdered with gold stars. Chancel-screens, whether of oak or stone, appear to have been always highly decorated; the lower panels with a series of Apostles or Saints on coloured grounds; the mouldings and the tracery painted in various colours, and enriched with powderings of minute ornaments, such as flowers or stars, in gold or silver. The cresting at the top of the screen was generally gilt.

We pass on to speak of the most general, though not perhaps the most appropriate, kind of ornamentation which has prevailed upon our Church-walls since the Reformation. When the Canons of 1603 were drawn up, there was an obvious reason in the costliness and scarcity of Bibles and Prayer Books, for the injunction that "chosen sentences" should be "written upon the walls of Churches and Chapels in places convenient;" and Scripture Texts seem to have been most commonly used for this purpose, though the expression, "chosen sentences," does not seem to limit the selection to the actual words of Holy Writ. In these days, when Bibles and Prayer Books are cheap and plentiful enough to be in the hands of all who can read, there is not the same reason for thus occupying vacant wall-spaces. But Texts may come in where Frescoes could find no room; and they appear to be especially suitable for running round the arches of the nave and chancels, where the space is often of a convenient width for a label and its text; and in this position the Christian seasons are frequently commemorated by temporary designs on card-board or zinc. Texts for permanent decoration should be carefully chosen to inculcate the distinctive doctrines

of the Church, or to recall wandering thoughts to the remembrance of God's presence in His House of Prayer; they should also bear some kind of relationship to the several parts of the Church in which they are placed, and each text should form a complete idea in itself, and be painted in bright colours, with letters distinctly legible, while yet of graceful form. The Commandments, ordered by the Canon, should not be placed within the Sanctuary, but on the East walls of the Nave, on either side the Chancel arch. The following texts are suggested for the different parts of a Church:—

South Porch. "This is none other but the House of God; this is the gate of Heaven."

West Porch. "This is the gate of the Lord; the righteous shall enter into it."

North Gate. "Surely the Lord is in this place."

Lych Gate. "Open me the gates of righteousness, that I may go into them and give thanks to the Lord."

Alms Box. "He that hath pity upon the poor lendeth unto the Lord."

Chancel Arch. "Worship the Lord in the beauty of holiness."

Chancel. "The Lord hath prepared a sacrifice; He hath bid His guests."

Over Choir Stalls. "O sing praises, sing praises unto our God."

"O sing praises, sing praises unto our King."

Organ. "Let every thing that hath breath praise the Lord."

Pulpit. "Blessed are they that hear the Word of God and keep it."

Priests' Vestry. "Let thy Priests be clothed with righteousness."

Choir Vestry. "Be ye clothed with humility."

Mural Monuments. "Blessed are the dead which die in the Lord."

Nave Arches. "Honour the Lord with thy substance, and with the first-fruits of all thine increase."

"Offer unto God thanksgiving, and pay thy vows unto the Most High."

"Continuing stedfastly in the Apostles' doctrine and fellowship."

"Do justly, love mercy, and walk humbly with thy God."

"And now abideth Faith, Hope, Charity."

"Worship the Lord with holy worship."

Font. "Suffer little children to come unto Me."

"One Baptism for the remission of sins."

The following selection of Texts is added to assist those who wish to mark the Church's seasons by an appropriate verse from the Bible:—

Circumcision. "His name shall be called Jesus."

New Year. "He hath made all things new."

Epiphany. "We have seen His star in the East, and are come to worship Him."

St. Paul. "How is he numbered among the children of God, and his lot is among the saints."

Purification. "Blessed art thou among women."

Lent. "Turn ye unto the Lord your God."

St. Matthias. "Thy word hath quickened me."

Annunciation. "My soul doth magnify the Lord."

Palm Sunday. "Behold, thy King cometh unto thee."

Good Friday. "By Thy Cross and Passion, Good Lord, deliver us."

Easter Day. "This is the day which the Lord hath made: we will rejoice, and be glad in it."

St. Mark. "Be ye wise unto salvation."

St. Philip and St. James. "These are the two anointed ones that stand by the Lord of the whole earth."

Rogation Days. "Ask, and ye shall receive."

Ascension Day. "Alleluia, for the Lord God Omnipotent reigneth, Alleluia."

Whitsun Day. "The Spirit of the Lord hath filled the world."

Ember Days. "Let thy Priests be clothed with righteousness."

Trinity Sunday. "Holy, Holy, Holy, Lord God Almighty."

St. Barnabas. "God is not the author of confusion, but of peace."

St. John Baptist. "Strangers conspired against him in the wilderness."

St. Peter. "Upon this Rock I will build my church."

St. James. "Appointed unto death."

St. Bartholomew. "Blessed is the man in whose spirit there is no guile."

St. Matthew. "The glorious company of the Apostles praise Thee."

St. Michael. "He shall give His angels charge over thee."

St. Luke. "Honour a physician with the honour due unto him."

St. Simon and St. Jude. "The noble army of martyrs praise Thee."

All Saints. "Such honour have all His Saints."

St. Andrew. "Make us to be numbered with Thy Saints."

Advent. "Prepare to meet thy God."

St. Thomas. "Blessed are they that have not seen, and yet have believed,"

Christmas Eve. "Ye shall have a song, as in the night when a holy solemnity is kept."

Christmas Day. "Unto us a Child is born."

"Emmanuel, God with us."

St. Stephen. "His reward is with the Lord."

St. John. "Above a servant, a brother beloved."

Holy Innocents. "Out of the mouth of babes and sucklings Thou hast perfected praise."

Harvest. "They that sow in tears shall reap in joy."

"Thou visitest the earth and blessest it."

The Beatitudes are well adapted for inscription on Church-walls, and the Duty towards God and our Neighbour, from the Catechism, would be more profitable for the instruction of the poor than the Ten Commandments. Where the nave walls are long and unbroken, the Apostles' Creed may run all round the church under the string-course.

A novel example of mural decoration, in a style which might be adapted to ecclesiastical subjects, is the Marmor Homericum of Baron de Triqueti, in University College, London; and the English-Italian glass mosaic, and Ceramic mosaic, of Messrs. Minton, Salviati, Simpson, and Harland and Fisher, in the South Kensington Museum.

R. H. N. B.

Footprints of the Old Church Architects.

IN the main line of Railway between Oxford and Worcester, the traveller must often have noticed the noble fragment of Pershore Abbey Church, standing not far distant from the Railway Station. Though less interesting, perhaps, than the neighbouring Abbey Church of Tewkesbury, Pershore is well deserving the attentive examination of all who delight in ecclesiastical architecture. It has many special points of value in its architectural composition, but the most noteworthy is the centre tower, which is so marvellously like the tower of a Cathedral Church in Wiltshire, that, though in other respects the design of the church bears no similarity, it is scarcely possible to doubt but that the same builder must have been concerned in both structures. It may be that the architect, satisfied and pleased with his building in the South-west of England, was content to repeat his work in a Midland County. According to probability we should have looked for resemblance in this tower to that of the Cathedral Church of Worcester, not far off, yet it is utterly unlike; but though dissimilar to this building, the tower of Pershore, or rather the two stages of it which remain above the roof, are so like the two corresponding stages of the base of Salisbury Cathedral spire, as to be almost identical in design. The composition may be thus described:—the first story, rising out of the junction of the nave, transepts, and choir, has double couplet windows set upon the acutely-pointed weather mouldings of the roofs; the heads of these windows only are pierced; each angle of the tower has bold, but peculiar turrets, and this peculiarity exists also at Salisbury; the north-east turret, containing the stairs, being larger than the other three, and perforated with numerous slit lights: this stage terminates with a bold projecting string-course, profusely ornamented with the ball flowers. Above it rises the second or belfry-stage upon a set-off all round: this stage is highly ornamented on each side, and may be represented as consisting of four richly carved compartments, with traceried

and gabled canopies, separated by small buttresses and pinnacles. The two centre compartments form window openings; the others are blank, but have mullions and tracery heads like the rest. This stage has also a string-course, with ball flowers. At present the tower terminates here abruptly with a parapet. There can be no doubt that it was intended to be loftier, though from some unforeseen cause it ends in the present truncated shape. Now, as we have before stated, according to the rules of probability, we should have looked for the characteristic resemblance of this tower to that of the Cathedral Church of Worcester, but it is utterly unlike. Still there is, in the style and architectural features of the choir, Ladye Chapel, and small transepts of Worcester Cathedral, a close correspondence with the like portions of Salisbury Cathedral; and it is very singular that the tower of Pershore should also be so very like the lower part of the central tower of Salisbury Cathedral also.

Now on examining the accounts which are handed down to us relating to Pershore, a list is found of the Abbots who presided over the Abbey from the Conquest to the period of the dissolution of the establishment at the Reformation, and some incidental notices are given of the building of the Abbey Church; but nothing is found respecting the erection of the beautiful choir, central tower, and Ladye Chapel, though reference is made to the devastation which the building suffered by fire at different times. In Nash's "History of Worcester," and in the valuable collection of the Pratlington Manuscripts in the Library of the Society of Antiquaries, which have been carefully searched, no clue has been discovered to the architect of the remains of this beautiful structure. Remembering, however, the proximity of Pershore to the famous Abbey of Evesham, the list of the Abbots of this once stately monastery was sought for; and in the goodly description of them in Nash's "History of Evesham," the following entry was discovered: "William de Wytechurch, or Marlborough, Monk of Pershore, and afterwards Abbot of Evesham, 1282;" and it is added, that in his time and that of his successor extensive progress was made in the building of the Abbey Church, &c. Now this William de Wytechurch, if not connected with the Church at Sarum, must have been

familiar with the architectural works then being carried forward within twenty miles of his birth-place, the fame of which was renowned throughout England. It is known that the Cathedral at New Sarum was begun in the middle of the thirteenth century, and that it took more than forty years in building. Now nothing can be more probable than that William de Wytechurch, struck with the beauty of the works at the Cathedral Church at Sarum, either brought with him from Wiltshire the master mason, or became himself the architect of the tower of Pershore, adopting the designs of the tower at Salisbury. Whether the tower and spire at Pershore were ever completed, there is no evidence to show; and though it is recorded that the former tower (built in the Norman Style) fell, there is no tradition of a similar disaster happening to the building of the thirteenth century.

Other instances of close resemblance in the works of well-known mediæval architects, may be adduced, showing that even in the best days a mannerism—if it may be so called—is evident in buildings, by which they may be traced to their authors, where records or tradition are wanting to determine them. There is nothing derogatory in this circumstance; for there seems no reason why the works of an architect should not be as readily known through peculiarity in design and treatment, as the paintings of the artist, or the chiselled productions of the sculptor. The latter are easily to be discovered without the aid of history; and in very many cases, even connected with our parish churches, the genius of the architect may be so marked as to make his works manifest without the verification by monastic record or fabric roll.

This view of the subject might be illustrated by numerous examples; the works of Lanfranc, Gundulph, Walkelyn, and Flambard, furnish proofs in the Norman period; William of Sens and other well-known ecclesiastical architects affording similar instances in the Pointed period; and there are not wanting many other examples in later times. It will be interesting to give one remarkable instance belonging to the Norman period. It appears that Flambard was elected Dean of the Priory Church of Christchurch, Twynham, at the latter end of the eleventh century, and contemplated the entire rebuilding of

that Church upon an enlarged scale, but his rapid promotion prevented the fulfilment of his intention; he, however, built the fine Norman nave and transept, and had commenced other works there, which were suspended on his removal, and subsequently completed in the Early English Style which so soon followed.

A description of the noble nave of Christchurch is here desirable in order to show the distinctive character of Flambard's architecture, and the dissimilarity of his style from other great Norman works then constructing in England, and also to identify his detailed manner both at Christchurch and Durham. The nave of Christchurch consists of seven bays; every bay is divided by a clustered group of semicircular shafts connected by square piers, each shaft having a capital ornamented with the peculiar foliage resembling the Grecian honeysuckle, these again carrying semicircular arches slightly stilted with square and semi-round members corresponding to the shafts below. Two of the shafts facing the nave, and dividing the bays, rise through the triforium, and terminate a little short of the clerestory, where some transitional corbels of peculiar form, grafted upon the Norman shafts, form the springers of Early English vaulting. The spandril-walls of the lower arcade are ornamented with hatchwork and fish-scales; a string-course of chevron ornament finishes the arcade, whence springs the triforium, each bay containing double engaged circular columns, carrying a bold semicircular arch, enclosing coupled arches in a second order, resting on a central column, and corresponding engaged shafts. The peculiar part of this design consists in the point at which the groining springs, it being some feet below the path of the clerestory or upper wall passage. As a general rule the groining springs on a level with the clerestory, whereas both here and at Durham the vaulting starts from an unusually low position. It is somewhat remarkable that neither at Christchurch nor Durham did Flambard complete the clerestory or groining. The manner of Flambard is at once original and marked; both at Christchurch and Durham he adopts the same peculiarity.

Again, in comparing the aisles of the two churches, it will be seen that the wall spaces under the windows are ornamented by

bold arcades, both within and without. At Christchurch the inner arcading consists of semicircular arches on detached round shafts, and externally are discoverable (though covered by the later work) the traces of bold intersecting arches, and outside the range of semicircular arches on single shafts. See also the bold reticulated work on the turret of the north transept at Christchurch again repeated in the gable at Durham, though somewhat differently applied.

The next illustration shall be taken from the works of William of Sens.

In reference then to the portions of Canterbury Cathedral built by him, Professor Willis remarks: "It is certain that the pillars to the choir, with the pier arches and the clerestory walls above, are wholly the work of William of Sens." This result the Professor arrives at from the internal evidence which the building affords, and by the aid of the historical account furnished by Gervase, the monk of Canterbury.

Let us now see how far this assumed work at Canterbury harmonizes or corresponds in character with other buildings designed by William of Sens elsewhere. Referring again to the Cathedral at Sens (a considerable part of which was designed by him), we are struck at once with the close resemblance between the choirs of Sens and Canterbury, both in plan and elevation. Each terminates in an apse of seven sides; the compartments are separated by single round pillars, having bold capitals with square abaci carrying simple but effective moulded arches; above are the openings of the triforium, each bay comprises two arches and pillars in a secondary order; above is a lofty coupled clerestory window, filling up the bay of the vaulting. Single vaulting shafts spring from the capitals of the lower arcade, and rise to the top of the triforium where the stone vaulting commences. Nor does the general resemblance end here: the very details are the same, and the section of the base referred to by Professor Willis is identical with the bases employed at Sens Cathedral.

Take now the design of any other Cathedral of the same date, either Noyon or Bourges, and observe how totally unlike are the proportions and arrangements.

Investigations such as are suggested by the foregoing obser-

vations would scarcely have been thought of a quarter of a century ago; but in these days, when Archæology is the favourite study of all educated people, and Societies for its advancement are established in almost every county, any inquiry having for its object the further development of Archæology can scarcely fail to be interesting. No country is richer in Ecclesiastical Architecture than England, the parish churches as a whole cannot be surpassed by those of any other country. The facilities of intercommunication are now so numerous, that the Archæologist can easily visit several churches in one day; and if he will institute a parallel between the buildings in certain districts, and trace their points of resemblance, noting such peculiarities either in construction or detail as present themselves, and give this special direction to his researches, he will contribute materially to increasing the knowledge of Christian Art.

B. F.

Convalescent Hospital, Clewer.

RECENTLY the ceremony of dedicating the new Convalescent Hospital at Clewer, near Windsor, took place. The clergy present included the Bishops of Oxford and Newfoundland, the Dean of Windsor, the Provost of Eton College, the Rev. T. T. Carter, Rector of Clewer; Dr. Monsell, Archdeacon Harris, &c. On each side of the spacious hall leading from the porch to the staircase were arranged forty Sisters of Mercy, who are to have charge of the patients, all clad in their black dresses, and wearing white crimped caps or hoods, and white collars. Large jet crosses decorated their breasts, while at their head was Mrs. Monsell, the Lady Superior. Headed by the Rev. W. T. Grieves, bearing a blue banner on which was a pictorial representation of our Saviour, the procession walked up the stairs to the entrance of the women's ward, which was temporarily fitted up as an oratory, the choir, led by the Rev. S. Hawtrey, chanting "Except the Lord build the house," &c. The choir halted on the landing, and the Sisters of Mercy with a priest carrying a white satin banner, on which was an *Agnus*

Dei, followed by the Bishop (with the pastoral staff borne before him by the Rev. J. G. Nicholas), the Dean of Windsor, the Rev. T. T. Carter, and whole body of Clergy, and the rest of the Sisters of Mercy, mounted to the upper floor, in which was the children's ward. Here the prescribed prayers were said, and then the procession went into the temporary oratory, where an altar with a cross and bouquets of flowers had been placed. In this room, the "women's ward," the greater part of the dedicatory service was said. After the Bishop had prayed, the 91st, 103rd, and 138th Psalms were chanted by the clergy, choristers, and visitors, to Gregorian tones. A few prayers followed, and then the Bishop preached an impressive sermon. At its conclusion the Holy Communion was celebrated. After which a procession was formed, headed by the choir; it proceeded down the stairs chanting, to the lower apartment, when the Bishop gave the Benediction, holding his pastoral staff in his left hand. Luncheon was provided in the men's ward, and about 500 guests were provided for, 90 of whom were accommodated at each sitting.—*Guardian.*

Laying the Foundation-stone of Kempston Church.

THE first stone of a new church for the village of Kempston, near Bedford, was laid on Thursday week by J. D. Allcroft, Esq., the patron of the living, to supply the place of the schoolroom, which has been for a considerable time used as a chapel-of-ease to the mother church. Afternoon prayer was said in the schoolroom at half-past two o'clock, when an admirable sermon was preached by the Rev. R. W. Fitzpatrick, incumbent of Holy Trinity Church, Bedford, at the conclusion of which a procession was formed, headed by the Rev. H. J. Williams and his curate, several of the neighbouring clergy in their surplices, and followed by the choir, carrying banners, the building committee, and a large number of the parishioners and visitors. Having arrived at the site of the new church, where a platform had been erected near the stone, and a spacious tent behind, the ceremony of laying the foundation-stone was proceeded with. The service used was one arranged by the Rev. Dr. Littledale.—*Guardian.*

New Churches, and Churches Restored or Enlarged.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

Bowdon, St. John the Evangelist.—Dioc., Chester. Archt., Mr. J. N. Taylor. Style, Early English. Plan: cruciform. Land given by Earl of Stamford and Warrington. Total accom., 940; half sittings free. Consecrated Dec. 14, 1866. Cost, £5,332.

* *Bromley, St. Michael and All Angels.*—Dioc., London. Archt., Mr. J. W. Morris. Style, Early English adapted. Plan: cruciform. Special contributions, altar, font, lectern, &c. Total accom., 1,330; sittings all free. Grant, £150.

* *Choppington, St. Paul.*—Dioc., Durham. Archt., Mr. Joseph Clarke. Style, Gothic. Plan: rectangular, nave, and chancel, with porch and vestry. Total accom., 300; sittings all free. Consecrated Nov. 16, 1866. Cost, £1,950. Grant, £65.

Eastbourne, St, Saviour's.—Dioc., Chichester. Archt., Mr. G. E. Street. Style, Gothic, with Early English, and Geometrical. Plan: chancel (apse), nave (six bays), aisles, N. and S., vestry, and organ chamber. Total accom., 872. Land given by Duke of Devonshire. Cost £8,000.

Eglarys-Oen-Daw, Parish of Llanfihangel.—Dioc., St. David's. Archt., Mr. J. Norton. Style, Early Pointed. Plan: rectangular, consisting of nave, chancel, vestry, and S. porch. A peal of bells given by C. E. Thomas, Esq. Total accom., 120, all free. Cost, £2,500, which has been defrayed by Miss Thomas, of Llwynmadoc.

* *Guernsey, St. Stephen's, Parish of St. Peter Port.*—Dioc., Winchester. Archt., Mr. G. F. Bodley. Style, Early English. Plan: N. and S. aisles, nave, chancel, N. chancel aisle, vestry, and organ chamber. Total accom., 750; free sittings, 450. Special contributions, reredos, pulpit, font, communion plate, eight stained glass windows, &c. Grant, £400.

* *Stockbridge, St. Peter's.*—Dioc., Winchester. Archt., Mr. John Colson. Style, Decorated English. Plan: nave, N. and S. transepts, N. and S. aisles, chancel, and chancel aisle. Total accom., 420, all free and unappropriated. Consecrated Dec. 29, 1866. Cost, £2,801. Grant, £100.

* *Sutton, All Saints.*—Dioc., Winchester. Archt., Mr. S. S. Teulon. Style, Flowing Middle Pointed. Plan: nave and chancel, with N. and S. aisles to both, and W. tower. Total accom., 584; free sittings, 297. Built and endowed by Thomas Alcock, Esq., of Kingswood, near Epsom, with the assistance of Ecclesiastical Commissioners, and Incorporated Society. Cost, £7,500. Grant, £170.

Sydenham, Holy Trinity.—Dioc., London. Archt., Mr. John Emmett. Style, Gothic. Plan: nave and aisles, with chancel. Total accom., 1,240; free sittings, only 240. Cost, with endowment, £15,000.

CHURCHES RESTORED OR ENLARGED.

* *Ashby Parva, St. Peter's.*—Dioc., Peterborough. Archt., Mr. J. P. St. Aubyn. Style, chancel and porch, decorated; remainder, Fifteenth Century. Plan: chancel, nave, tower, and porch. Total accom., 100; additional sittings gained, 21. Sittings all free. Cost, £950. Grant £20.

* *Charlesworth, St. John.*—Dioc., Lichfield. Archt., Mr. J. Mitchell. Style, Early English. Plan: cruciform. Total accom., 484; half sittings free. Re-opened, Nov., 1866. Cost of restoration, £300. Grant, £10.

Claycotton, St. Andrew's.—Dioc., Peterborough. Archts., Messrs. Law and Sons. Style, Fourteenth Century. Plan: nave and chancel. Total accom., 100 sittings, all free. Cost of restoration, £800. Re-opened, Dec., 1866.

Hasleton, St. Andrew's.—Dioc., Gloucester and Bristol. Archt., Mr. Medland. Styles, Norman, Perpendicular, and Early English. Plan: chancel, nave, N. aisle, and tower. Total accom., 133; free sittings, 100. Grant, £20. Cost, £700.

* *Menheniot, St. Mary.*—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. Style, Perpendicular. Plan: rectangular, with chancel, nave, N. and S. aisles, and N. and S. porches, steeple at W. end of nave. Total accom., 421; sittings all free. Cost of restoration, £1,300. Grant £40.

Minera.—Dioc., St. Asaph. Archts., Messrs. Kennedy and Rogers. Style, Late Decorated, or Second Pointed. Plan: Greek Cross. Total accom., 350; additional sittings, 200; free sittings, 300. Cost of restoration, £2,331.

Newport, St. Nicholas.—Dioc., Lichfield. Style, chancel, Decorated. Plan: chancel, nave, N. and S. aisles. Total accom., 1400; free sittings, 450. Cost, £600.

* *Penrhos Lligway, St. Michael.*—Dioc., Bangor. Archts., Messrs. Kennedy and Rogers. Style, Late Second Pointed. Plan: chancel, nave, N. porch, and vestry. Total accom., 100; sittings all free. Cost, £400. Grant, £15.

* *Theddlethorpe, St. Helen's.*—Dioc., Lincoln. Archts., Messrs. G. S. Kennedy and R. Dalglish. Style, Perpendicular. Chancel, nave, N. and S. aisles, tower, and vestry. Total accom., 209; additional 38—*all free.* Cost, £1,860. There is a deficiency of £307, which the Rector is responsible for. (The Rector has already given £300 towards the restoration.) Grant, £50.

* *Thornbury, St. Ann.*—Dioc., Hereford. Archt., Mr. F. R. Kempson, of Hereford. Style, Early English. Nave, chancel, porch, and vestry. Accom., 134, all free. Cost, £855. Grant, £15.

Treeton, St. Helen's.—Dioc., York. Archts., Messrs. Hadfield and Son. Style, Decorated, Twelfth and Thirteenth Century. Re-opened Dec., 1866.

Reredos, altar, and altar rails given by friends of the late Miss E. Sykes. Cost £700.

* *Wereham, St. Margaret's.*—Dioc., Norwich. Archt., Mr. Oakes. Style, Perpendicular Gothic. Plan: nave, with tower at W. end, N. and S. aisles, and chancel. Total accom., 218; sittings all free. Cost, £560. Grant, £20.

Wellington, All Saints.—Dioc., Lichfield. Archt., Mr. S. P. Smith. Total accom., 900; sittings all free. Cost of re-seating, £1,400. Additional sittings, 100.

* *Wool.*—Dioc., Salisbury. Archt., Mr. J. Hicks. Style, Fourteenth Century. Tower, nave, N. and S. aisles, chancel, with organ-chamber, and vestry. Accom., 270; gain of 80; 162 free seats. Cost, £1,450. Grant, £30. There is a curious cope preserved here, used for many years as a pulpit-hanging, supposed to be a relic of Bindon Abbey.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on January 21st, February 18th, and March 18th, 1867, Grants of money, amounting to £2,930 were made in behalf of the following objects:—

Building new Churches at Babbicombe, in the Parish of St. Marychurch, near Torquay; Blackheath, a District taken out of the Parishes of Halesowen, Rowley Regis, and Quinton, near Birmingham; Bristol, St. Silas; Byker, St. Anthony, near Newcastle; Caldecote, in the Parish of Northill, Bedford; Cassop-cum-Quarrington, and Coxhoe, both in the Parish of Kelloe, near Ferry Hill, Durham; Cornforth, in the Parish of Middleham, near Ferry Hill; Curbar, in the Parish of Baslow, Derby; Fir Tree, in the Parish of Witton-le-Wear, near Darlington; Great Grimsby, St. Andrew; Headley, in the Parish of Kingsclere, near Newbury; Kempston, near Bedford; Park Gate, a District taken out of the Parishes of Greasborough and Rawmarsh, near Rotherham; Plaistow, St. Andrew, near London; Ramsdell, in the Parish of Wootton, near Basingstoke; Sheepscar, in the Parish of Leeds; Sheet, in the Parish of Petersfield, Hants; and Trefolwern, in the Parish of Llanbrynmair, Merioneth.

Rebuilding the Churches at Cantriff, near Brecon; Edern, near Pwllheli; East Acklam, near York; and Whitchurch, Hants.

Enlarging and Restoring the Churches at Batheaston, near Bath; Canton, near Cardiff; Gateshead, St. Edmund's; Headless Cross, near Redditch, Herne Bay, Christ Church; Luton, Christ Church, Beds; and Willesborough, near Ashford, Kent.

Re-arranging the Seats and Restoring the Churches at Aldbourne, near Hungerford; Cardington, near Church Stretton, Salop; Chatham, St. John; Coychurch, near Bridgend, Glamorgan; Exeter, St. Mary at Arches; Legbourne, near Louth; Llandyfaelog, near Kidwelly; Llanelly, near Abergavenny; Llys-y-vran, near Haverfordwest; Norton Canon, near Weobley, Hereford; St. Sennen, near Penzance; Standish, near Stonehouse, Gloucestershire; Stottesdon, near Bewdley; and Upton, near Southwell, Notts.

The Grants formerly made towards Rebuilding the Church at East Acklam, near York; and Re-arranging the Seats and Restoring the Churches at Holsworthy, Devon; and Long Whatton, near Loughborough, were increased.

A Grant was also made towards building a Mission Church in the new District of St. John, Kennington.

The Society likewise accepted the Trust of the following Repair Funds, viz. Poplar, St. Matthew's; Potter's Bar, St. John; and Skirwith, Cumberland.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Dec.	14	Speldhurst ..... *S*	£3	5	2
	14	Langton, All Saints .... *S*	1	1	10¾
	14	Groombridge Chapel . *S*	0	14	4¼
	24	Ripple ..... *S*	0	10	0
Jan.	2	Rolvendon Alms-box ...	0	3	9
	30	Chislehurst ..... *A*	2	5	0
Feb.	2	Bethersden ..... *S*	1	16	0
	20	North Malling ..... *A*	6	14	0

York.

Jan.	8	Malton ..... *A*	13	0	0
	26	Ackworth Box, by Rev. W. L. B. Cator	1	4	0

London.

Dec.	13	Upper Clapton ..... *A*	14	10	0
	27	Hornsey ..... *S*	10	4	2
Jan.	12	Ealing ..... *A*	6	1	1
Feb.	8	Hampstead ..... *A*	40	0	0
	11	Marylebone, St. Mary's *A*	2	7	0

Durham.

Dec.	10	Shotton ..... *S*	1	2	0
	14	Whitworth ..... *O*	1	2	6
	15	Auckland, St. Andrew's ..... *A*	5	0	0
	29	Newburn ..... *O*	2	15	6
Jan.	19	Darlington, St. John ... *O*	1	0	0
	23	Hunwick Mission Box ...	2	0	0
Feb.	4	Haughton-le-Skerne ... *A*	3	0	0
	5	Cambois ..... *S*	1	7	6
	13	Jarrow-on-Tyne ..... *O*	0	18	0

Manchester.

Dec.	3	Cove ..... *S*	£5	1	4
	7	Walton ..... *S*	4	4	0
	14	Ewhurst ..... *O*	1	0	0
	17	Southampton, St. Peter's ..... *A*	14	12	0
	19	Finchampstead ..... *S*	4	10	0
	21	Hampshire Church Building Society ..... *A*	50	0	0
	27	King's Clere ..... *S*	5	3	6
	29	Botleys and Lyne ..... *S*	1	11	7
Jan.	23	Kingswood ..... *S*	2	6	0

Bangor.

Feb.	2	Dolgelly (1866) ..... *O*	2	16	1

Bath and Wells.

Feb.	28	Martock with Long Load ..... *S*	6	6	0

Carlisle.

Dec.	22	Preston Patrick ..... *S*	1	12	6
Jan.	7	Walney Island ..... *A*	1	11	0

Chester.

Jan.	3	Disley ..... *O*	0	13	6
	14	Dunham ..... *S*	0	18	6

Chichester.

Dec.	4	Pulborough ..... *S*	2	5	0
Jan.	2	Horsham ..... *S*	8	12	1

Ely.

Dec.	18	Bures ..... *S*	£9	6	9
	20	Hemingford Greys ..... *A*	3	16	6
	31	Kempston ..... *S*	5	10	0
	31	Milton Ernest ..... *O*	1	9	8
Jan.	10	Diddington ..... *S*	3	12	0
	10	Holywell ..... *S*	3	4	6
	13	Flitton ..... *S*	1	7	0
	13	Dunton ..... *S*	1	5	4

Exeter.

Dec.	6	Torquay, St. Luke ..... *O*	14	17	2
	22	Love ..... *O*	2	0	6
Jan.	2	Monk Okehampton ... *S*	0	17	8
	2	Colyton Raleigh ..... *O*	0	12	3
	2	Truro, St. George, *in lieu of Sermon*	0	10	0
	19	Alphington ..... *S*	5	7	0

Gloucester and Bristol.

Dec.	18	St. Briavels ..... *O*	2	0	0
Jan.	10	Cheltenham, St. Mark's *S*	3	16	0
	16	Littleton Drew ..... *S*	1	3	5
	18	Kington, St. Michael... *S*	2	14	0

Hereford.

Dec.	12	Whitbourne ..... *S*	2	0	0
	21	Willey ..... *O*	2	0	0
Jan.	14	Abdon ..... *S*	1	10	0
Feb.	22	Brilley ..... *S*	1	1	0

Lichfield.

Dec.	13	Birmington ..... *S*	2	4	7
	14	Crich ..... *S*	3	12	4
	19	Tansley ..... *S*	1	7	0
Jan.	2	Colwich ..... (*ann.*) *S*	5	0	0
	4	Smethwick ..... *O*	7	10	11
	5	Upton Magna ..... *O*	5	0	0
	10	Ham ..... *O*	1	5	6
	10	Lapley ..... *S*	2	7	4
	15	Barton-under-Need-wood ..... *S*	6	6	0
Feb.	1	Ryton ..... *S*	1	11	6
		Little Dawley, St. Luke's ..... *S*	1	11	6
	11	Horsley ..... *A*	2	0	0
	13	Kinnersley ..... *S*	5	0	0
	25	Walsall ..... *S*	9	15	3
	28	Prees ..... *A*	2	3	6

Lincoln.

Dec.	7	Kirklington ..... *S*	3	0	0
	13	Appleby ..... *S*	1	17	10
	19	Hawksworth ..... *S*	2	2	0
	24	Lincoln, St. Peter-in-Eastgate ..... *S*	3	15	8
	24	Cherry Willingham ... *S*	1	0	5
Jan.	2	Gedney Hill ..... *S*	1	10	9
Feb.	8	Riseholme ..... *S*	2	12	1

Llandaff.

Dec.	22	Caldicot ..... *O*	3	0	0
	28	Llanhennock ..... *S*	1	4	6
Jan.	15	Cardiff, St. Mary's ..... *O*	5	0	0
Feb.	26	Eglwysilian ..... *S*	1	3	0
	27	Llandewi Rhytherch ... *S*	1	0	0

Manchester.

Norwich.

Dec.	6	Hardingham ..... *S*	£3	5	0
	22	Colkirk ..... *O*	3	10	7
	22	Stibbard ..... *O*	1	2	8
	27	Mundford ..... *S*	1	0	3
Jan.	30	Hempnall ..... *S*	2	11	5
	31	Brampton ..... *O*	0	10	0

Oxford.

Dec.	15	S. Hinksey ..... *O*	1	0	0
	27	Swerford ..... *S*	1	16	0
	31	Thornborough ..... *S*	1	2	7
Jan.	9	Henley-on-Thames ... *A*	3	2	0
	15	North Leigh ..... *O*	2	5	0
	18	Wexham ..... *S*	1	0	0
	22	Fenny Stratford ..... *O*	1	15	0
	29	Aldworth ..... *S*	2	2	0
	31	Windsor and Eton Church Union ..... *A*	19	14	6

Peterborough.

Dec.	7	Walham ..... *S*	2	3	6
	7	Woodford ..... *S*	1	1	0
	22	Sewstern ..... *S*	1	10	5
	27	Brixworth ..... *S*	2	14	0
Feb.	13	Peterborough Diocesan *A*	100	0	0
	13	Rutland ..... *A*	44	17	3

Ripon.

Dec.	29	Dunsforth ..... *S*	0	12	6
Feb.	28	Batley Carr ..... *S*	4	10	0

Rochester.

Dec.	4	Southminster ..... *S*	4	18	7
	31	Tring ..... *A*	8	4	10
Jan.	26	Brentwood ..... *A*	1	4	0

Salisbury.

Dec.	31	Downton ..... *S*	4	2	6
Jan.	4	Preshute ..... *S*	1	10	6
	4	Ogbourne St. George... *S*	0	13	9
	18	Devizes ..... *M*	4	2	5
	28	Salisbury ..... *A*	94	11	0

St. Asaph.

Dec.	4	Whittington ..... *S*	2	18	7
Jan.	9	Llanfechain ..... *S*	2	16	0
	17	Leighton ..... *A*	2	17	0
	17	Hawarden ..... *A*	15	11	0

St. David's.

Dec.	5	Eglwyswrw ..... *S*	1	10	0
	29	Penmaen ..... *O*	1	8	6

Worcester.

Dec.	5	Wolford ..... *S*	1	13	2
Jan.	2	Shirley ..... *O*	6	4	6
	2	Grimley and Hallow... *A*	3	6	6
	8	Yardley Wood ..... *A*	1	17	2
	10	Hagley Church Union *A*	9	1	0

Sodor and Man.

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

Treasurer:—HENRY HOARE, ESQ.

Secretary:—REV. GEORGE AINSLIE, M.A.

Assistant Secretary:—REV. C. B. REID, M.A.

Chief Clerk:—MR. H. DUNNING.

Bankers:—MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.

Number of Places assisted by the Society to 18th March, 1867	5,176
New Churches erected	1,430
Old Churches rebuilt or enlarged	3,740
Number of Additional Seats obtained	1,376,674
Number of Free Seats	1,050,139
Amount contributed by the Society	£747,788
Number of *Mission Churches* aided	52
Amount contributed	£1,774
Number of *Repair Funds* deposited with the Society	168
Amount invested	£38,524

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

The Church-Builder.

No. XXIII.

Jubilee of the Incorporated Church Building Society.

IN accordance with the common feeling which prompts men, whether as individuals or as connected together in Associations, to mark certain periods of their existence as worthy of especial commemoration, our Society looks forward to the year 1868 as one of great interest to its members and to all who value the objects for which it was instituted. On the 6th of February, 1868, it will have been in existence fifty years; and the celebration of its Jubilee will doubtless be felt to be an occasion of thankfulness for the services, which, under the blessing of God, it has been enabled to render to the Church.

After the close of the great European War, which, in the early part of this century, taxed so sorely the pecuniary resources of the country, and absorbed the attention of both statesmen and individuals, the rapid advance in the numbers of the population, and the inadequacy of the provision of the means of public worship, engaged the anxious consideration of some thoughtful and earnest-minded Churchmen; and it was determined that an effort should be made to remedy the deficiency by the foundation of a Voluntary Association. Happily the Government also took up the subject about the same

time, and procured Grants from Parliament to the extent of 1,500,000*l.* for building New Churches. It was nevertheless thought prudent to proceed with the institution of the Society. A meeting of its promoters was held accordingly on the 6th of February, 1818, at which it was formally established, with a fund of about 50,000*l.* contributed in donations, and about 350*l.* in annual subscriptions; the Archbishops and Bishops of England and Wales, together with several noblemen, gentlemen, and clergymen, being associated in its management. In 1828, it was incorporated by Act of Parliament, and made the recipient of future collections for Church Building under Royal Letters.

For the results of the exertions of the Society we cannot do better than refer to the Address which has been recently presented by the Board to the Archbishops and Bishops, with the view of engaging their Lordships' interest and assistance in promoting the success of the Jubilee.

"The Committee of the Incorporated Church Building Society desire to lay before the Most Reverend the Archbishops, and the Right Reverend the Bishops, of England and Wales the following statement respecting the present circumstances of the Society.

"The Society was founded on the 6th of February, 1818, and has laboured with success during the 49 years of its existence in fulfilling the objects of its founders.

"Up to the close of last year, it had received upwards of three quarters of a Million sterling, and had assisted, with grants towards the building, rebuilding, enlargement, or rearrangement of churches, 5,131 places throughout England and Wales[1]; the number of additional sittings thus obtained being 1,365,245.

"Applications for grants continue to be received from all parts of the country to the extent of about One Hundred and Fifty per annum; and it is confidently believed, that if the Funds of the Society were augmented, the number of applications would be much greater.

"Meanwhile the population continues to increase beyond all

[1] For an aggregate statement of Grants to the several Dioceses, see the Table in p. 104 below.

former precedent[2]. Towns spring up with marvellous rapidity under the stimulus of manufactories or commercial industry, so that no hope can be entertained that the Church can overtake, without the most strenuous exertions, the grievous shortcomings of previous years.

"Yet unhappily, owing mainly to the withdrawal of the Queen's Letters, which for some years were issued for the most part triennially, authorizing collections to be made throughout England and Wales, and producing amounts varying from £41,000 to £25,000, or an aggregate of upwards of a quarter of a million sterling, the income of the Society has of late years very materially fallen off, and there seems but little encouragement to look to ordinary sources for any large revival.

[2] The population of England and Wales, in 1801 and 1861, was as follows:—

Census of 1801	9,156,171
Census of 1861	20,223,746

Of the London Division,—

Census of 1801	958,863
Census of 1861	2,803,034

Of 31 Cities and Towns:—

	1801.	1861.		1801.	1861.
Birkenhead	110	51,649	Northampton	7,020	32,813
Birmingham	70,670	295,955	Nottingham	28.801	74,531
Blackburn	11,980	63,125	Norwich	36,238	74,414
Bolton	17,966	70,396	Oldham	21,677	72,334
Bradford, York	13,264	106,218	Portsmouth	33,226	94,546
Bristol	61,153	154,093	Preston	12,174	82,961
Bury, Lancashire	9,152	37,564	Rochdale	8,542	38,164
Derby	10,832	43,091	Sheffield	45,755	185,157
Devonport and Plymouth	39,787	127,621	Southampton	7,913	46,970
Hull	29,580	98,994	Stoke-on-Trent	23,278	101,302
Leeds	53,162	172,270	Sunderland	24,998	85,748
Leicester	17,005	68,052	Walsall	10,399	37,762
Liverpool	82,295	443,874	Wolverhampton	30,584	147,646
Manchester and Salford	94,876	460,018	*South Wales.*		
Newcastle-on-Tyne	33,048	109,291	Cardiff	1,870	32,421
			Merthyr	10,127	83,844
			Swansea	10,117	42,581

Total	1801	857,599
	1861	3,535,405

"An extraordinary occasion will, however, present itself in the ensuing year. On the 6th of February, 1868, the Society will have completed its fiftieth year, and it seems but fitting that some special effort shall be made, not only to celebrate its Jubilee with thankfulness that 'the good hand of God' has so manifestly rested upon the pious designs of its founders, but also, by the ingathering of abundant thank-offerings, to convert the celebration into a means of usefulness for the time to come.

"To do this with effect, it is obvious that the Society must obtain the co-operation of the great body of the Clergy throughout England and Wales. And, although, from the numerous demands made upon the parochial clergy in the present day, the Committee might, under ordinary circumstances, anticipate but a partial response to their appeal, they cannot but hope that, on this special occasion, it may be attended by a more cheering result.

"The Committee feel, however, that to the success of the appeal which they propose the sanction of the several Diocesans is indispensable. Whether this recommendation should be given separately or in some united form, the Committee would respectfully leave to their Lordships to determine. But in asking for this service, they consider that they are but seeking for an appropriate recognition of the benefits conferred by the Society for nearly fifty years upon every Diocese in England and Wales, and for fresh stimulus and encouragement to the laity of the present day to imitate the zeal, the wisdom, the piety, and the foresight of its founders."

We very earnestly commend to the attention of our readers the simple yet important statement contained in the foregoing Address, in the full confidence that an Association which has accomplished so much will still be enabled, by the liberality of the public at the approaching Jubilee celebration, to continue its valuable ministrations, and that the Members of the Church of England will maintain in full efficiency their Church Building Society.

Annual General Court of the Incorporated Church Building Society.

THE Annual General Court of this Society was held on Friday, the 24th May, 1867, at the Society's House, 7, Whitehall, His Grace the Archbishop of Canterbury occupying the chair. Amongst those present were the Bishops of Ely, Lichfield, Bangor, St. Asaph, the Ven. Archdeacon Wordsworth, Canon Jennings, Canon Nepean, &c., &c. The following Report was read and adopted.

The Committee rejoice at the opportunity afforded them of meeting their fellow-members, and the friends generally of the Society, on presenting their Forty-ninth Annual Report.

Before proceeding to detail, as usual at this season, the operations of the Society and its present financial condition, they pause to allude with deep regret to the loss recently sustained by the Church in the death of Mr. William Cotton, who was one of the Society's earliest and best friends. Mr. Cotton was one of the 118 persons who, in the year 1815, signed a memorial to the then Prime Minister, the Earl of Liverpool, on the subject of the spiritual destitution of the country, especially as regarded the middle and lower classes, and the necessity for providing additional Church accommodation. One result of that movement was the foundation, on the 6th of February, 1818, of this Society. Mr. Cotton was a member of its first Committee, and continued on the Committee to the date of his death on the 1st of December, 1866 [1].

The Committee proceed to review the present Financial Condition and Operations of the Society.

FINANCE.—1. *Church Building, Enlargement, and Repair.* From the Treasurer's Statement of Receipts and Payments which is annexed, it will be seen that the Society's Receipts

[1] A Memoir of Mr. William Cotton was published in the "Church Builder" for January, 1867, in which the Resolution of the Board on the occasion of his death appeared.

during the year have been 7,720*l.*, arising from the following sources:—

	£	*s.*	*d.*
Donations	1,355	14	0
Annual Subscriptions	1,176	7	0
Diocesan and District Associations	1,924	1	2
Parochial and other Collections	1,102	9	3
Legacies	748	19	0
Dividends and Interest	1,378	0	9
Returned Income Tax	34	8	10
Total	£7,720	0	0

Included in the Donations are the following liberal benefactions claiming special notice:—Anonymous, E., 600*l.*; A Well-wisher, 100*l.*; The Very Rev. the Dean of Durham, 100*l.*; Mrs. Griffith, 100*l.*; Rev. Edward Mortlock, 100*l.*; Sheffield Neave, Esq., 50*l.*; The Misses Ray, 30*l.*; Alpha, 25*l.*; Rev. C. B. Reid, 35*l.*; Rev. George Ray, 25*l.*; Joseph Street, Esq., 21*l.*; The Lord Bishop of Norwich, 20*l.*; Miss Churchill, 10*l.* 10*s.*; R. S. Faulconer, Esq., 10*l.* 10*s.*; J. H. Matthews, Esq., 10*l.* 10*s.*; Miss Emma Salt, 10*l.* 10*s.*; Rev. J. E. A. Leigh, 10*l.*; Rev. W. P. Ray, 10*l.*; Mrs. Porcher, 10*l.*; Miss Trevelyan, 10*l.*; Money Wigram, Esq., 10*l.*

And also the following Legacies:—Miss Mary Newland, 539*l.*; Miss Emma Hurt, 100*l.*; Miss Ann Reeves, 90*l.*; and C. George, Esq., 19*l.* 19*s.*

2. *Free Churches.* The Fund opened specially for Donations and Subscriptions intended by the Donors to be exclusively for wholly Free Churches, has not received any accession during the year. The balance to its credit is 2*l.* 3*s.* 6*d.*

3. *School Churches, Mission Houses, &c.* This Fund also has remained nearly stationary. The balance to its credit is 10*l.* From its opening in 1858, the sum of 1,774*l.* has been expended on these objects. The Grants during the past year have amounted to 55*l.*

4. *Repair Funds.* The total amount now held by the Society in Trust for the Repairs of Churches is 38,524*l.* 14*s.* 3*d.* In March, 1866, it was 31,280*l.* 7*s.* 1*d.*

The past year has been one of great financial distress in the

Country, and the Income of the Society has been injuriously affected thereby.

But great exertions continue to be made, and with considerable success in many parts of the country, with the same object as that for which this Society has so long laboured. Many noble examples of Church Building by individuals might be quoted. In the Diocese of London, the Committee of the Bishop's Fund have granted, during the past three years, 47,365*l.* for Churches, exclusive of the sum granted by them for Sites of Churches, and other objects; and, during the last four years, there has been, also, voluntarily expended in Church Building in the same Diocese, the sum of 572,095*l.*[2] In the Diocese of Winchester, the promoters of the Bishop's Fund and the Surrey Church Association made Grants towards additional Church accommodation amounting to 1,765*l.* in the fifteen months preceding July 1866. In the Diocese of Durham, towards the proposal of the Bishop to erect twenty-six new Churches, it is understood that 16,000*l.* has been already raised. In the Diocese of Manchester, a systematic effort is being pursued through a series of public meetings in the most important Towns, the first of which has been held at Blackburn. Leeds again has raised 54,000*l.*

It is gratifying to find the work in which this Society is interested so greatly promoted by local efforts. Yet these circumstances afford no reason for the Society to relax its labours. It must not be forgotten, that in the fifty years which ended with 1861, the year of the last census, the population of Great Britain had increased 94 per cent., the increase amounting to nearly twelve millions. Meanwhile the wealth of the country has increased in a far greater ratio, the net annual value of houses and other buildings alone having increased 300 per cent.

Let the vast accumulated savings of the Country, moreover, be considered, estimated about three years since at upwards of one hundred and thirty millions of pounds sterling annually.

Assuredly the responsibility of the Country to provide Church

[2] See Third Annual Report of the Bishop of London's Fund (1866), and the Bishop's Charge (1866).

For information as to the results of the efforts of the various Diocesan Societies embracing the work of Church Building, see their Reports.

accommodation has increased with its population and its wealth. And increasing effort must be made not only to overtake arrears, but also to keep pace with the fast rising tide of the multitude. This has as yet been by no means accomplished, Church accommodation being, at the present time, very much less, in proportion to the numbers of the population, than it was at the beginning of the Century. Let all be invited, then, to prompt and united co-operation, each one working as if the result depended on him individually, but being encouraged by the knowledge that a mighty company is also engaged in promoting the same great work of Piety and Charity.

WORK.—I. *The Society's operations during* 1866-7, *and in former years.*

The number of applications entertained during the past year was 133, and the total amount granted was 7,560*l.* (being 1,410*l.* more than in 1865-6). And this sum will have supplemented local and other resources to the estimated amount of 270,321*l.* towards works providing increased Church accommodation for 27,597 persons, inclusive of children.

This number being divided so as to show the improvement or increase proposed by the applicants to be effected in the accommodation for the poorer classes, no case showing a less proportion of free to appropriated sittings than that contemplated by Rule XIII., the following is the result:—

1. Free Sittings	26,457
2. Appropriated ditto	1,140
Increased accommodation for all classes .	27,597

The works to which the above-mentioned Grants were contributed, the number of places aided, and the amount of the sums granted, were as follows:—

	No. of Places.	Amount Granted.
1. New Churches	38	£3,810
2. Churches Rebuilt, with Enlargement and Improvement . .	22	935
3. Churches Repaired, Enlarged, and made more suitable for Public Worship	73	2,815
Places and Amounts . . .	133	£7,560

The total number of inhabitants in the places aided was 330,333, which being divided, shows of the

1. Manufacturing, Mining, and Town classes	261,997
2. Agricultural	68,336
Total inhabitants of places aided .	330,333

It appears on an examination of the cases, that Grants have been made during the year by this Society to every Diocese, except two of them, and from these no application was received. Amongst the various advantages arising out of the Society's organization, it is by no means the least important, that by the establishment of a Common Fund the rich Dioceses are enabled to give of their abundance to the necessitous.

In thirty-three of the cases which have come before the Board during the year, part of the necessary Funds have been raised by "Church Rate." The sum so raised amounted to 15,321*l.*

The Committee append to their Report Tables showing the amount of Grants made to the several Dioceses of England and Wales during the past forty-nine years (I. p. 104); and the names of places aided containing 2,000 inhabitants and upwards (II. p. 105), and of places for which Repair Funds have been entrusted to the Society, during the past year (III. p. 105).

In respect of Grants made in former years, the sum of 9,475*l.* has been paid since March, 1866, and of such Grants there remain to be paid 21,567*l.* when the works are completed.

The nature and urgency of the cases with which the Society has to deal, and some of the difficulties which beset the Clergy in their efforts for Church Extension, were particularly alluded to in last year's Report. A few recent cases only shall now be mentioned.

(*a*) A Manufacturing District, in the Diocese of Durham, of upwards of 4,500 population, without any Church. Deficiency in Funds (after 1,705*l.* collected) 670*l.*

(*b*) A population of 17,000, in the Diocese of Lincoln, with but one Church, comprising a new District, at the extreme end of the Town, containing 8,000 fishermen and dock labourers, without a Church, the number increasing almost daily. Deficiency in Funds (after 3,000*l.* collected) 3,911*l.*

(*c*) A District, in the Diocese of York, arisen within these few years through Iron Works, whose population numbers

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Tables referred to in the Report.

I. Table showing the total amount of Grants voted to the several Dioceses of England and Wales during the past 49 years.

DIOCESE.	No. of Places aided.	Amount of Grants to 1866-7 inclusive.
		£
Canterbury	141	19,215
York	156	22,663
London	140	38,957
Durham	168	25,101
Winchester	297	47,497
Bangor	98	9,158
Bath and Wells	215	26,969
Carlisle	58	6,195
Chester	110	19,525
Chichester	138	18,581
Ely	145	14,385
Exeter	235	32,203
Gloucester and Bristol	186	27,306
Hereford	126	11,610
Lichfield	315	53,744
Lincoln	164	21,220
Llandaff	115	15,963
Manchester	140	33,817
Norwich	192	14,375
Oxford	284	31,176
Peterborough	152	16,925
Ripon	192	37,927
Rochester	342	32,292
Salisbury	253	28,522
St. Asaph	95	12,922
St David's	197	20,784
Worcester	162	28,540
Sodor and Man	6	1,250

3,000, and which is rapidly increasing. The people nearly all poor. Deficiency in Funds (after 1,800*l.* collected) 1,515*l.*

(*d*) Church-room for 200 out of a manufacturing population of 5,000, Diocese of Ripon. Deficiency in Funds (after 4,630*l.* raised) 2,675*l.*

(*e*) An Agricultural District, in the Diocese of Ely, whose boundary exceeds twenty miles, and in which there are seven

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II. Table showing the Places containing 2,000 inhabitants and upwards aided during the year 1866-7, and the Dioceses.

Places.	Dioceses.	Population.	Remarks.
Aberkenfig (Parish of Newcastle), Glamorgan	*Llandaff*	2,244	No Church.
Birkenhead (St. Peter)	*Chester*	7,000	„
Blackheath (Parish of Hales Owen)	*Worcester*	4,500	„
Bristol (St. Silas)	*Gloucester & Bristol*	5,000	„
Bromley-by-Bow (St. Michael)	*London*	6,640	„
Byker (St. Anthony), Newcastle	*Durham*	4,517	„
Cussop (Parish of Kelloe)	„	2,597	„
Coxhoe (Parish of Kelloe)	„	3,000	„
Hull (St. Michael)	*York*	7,500	„
Hunslet Moor, Leeds	*Ripon*	5,100	„
Lepton (Parish of Kirkheaton)	„	2,500	„
Newcastle (St. Paul)	*Durham*	7,000	„
Newtown (Parish of Leeds)	*Ripon*	4,000	„
Park Gate (Parish of Rotherham)	*York*	3,000	„
Plaistow (St. Andrew)	*London*	3,000	„
Portswood (St. Denys), Southampton	*Winchester*	2,000	„
Sheepscar (Leeds)	*Ripon*	3,300	„
Sneinton, Notts	*Lincoln*	11,048	One Church.
Staincliffe (Batley)	*Ripon*	5,000	No Church.

III. Table showing Places for which Repair Funds have been received during the year 1866-7, and Dioceses.

Allerton, Bywater, *Ripon.*
Bootle (Christ Church), *Chester.*
Caterham Valley, *Winchester.*
Colne (Christ Church), *Manchester.*
Derby (St. James), *Lichfield.*
Great Grimsby (St. Andrew), *Lincoln.*
Heaton Reddish, *Manchester.*
Horninglow, *Lichfield.*
Poplar (St. Matthew), *London.*
Potter's Bar, *London.*
Skirwith, *Carlisle.*
Sydenham (Holy Trinity), *London.*
Tettenhall Wood, *Lichfield.*
Westminster (St. Margaret), *London.*

clusters of cottages. Population 2,191. The new Church to be built in a Village of 700 persons, and in place of a licensed room. Sum collected 1,603*l.*, deficiency 224*l.*

(*f*) A Mining District, in Durham Diocese, which has existed twenty-five years, but is destitute of Church, School, and Burial-ground. The Services carried on in a miner's cottage. Population 3,000. Sum collected 1,734*l.*, deficiency 462*l.*

(*g*) Church to be Enlarged. Diocese of Ely. Population 8,000, Church-room for 710, and inhabitants rapidly increasing. Trade, Straw Bonnet-making. Sum collected 280*l.*, deficiency 785*l.*

II. *Retrospect.*—During the forty-nine years of the Society's existence, it has voted a sum of 747,788*l.* towards an estimated total expenditure of upwards of Six Million Pounds amongst more than Five Thousand Parishes and Districts; the result being to provide additional sittings to the number of more than a million and a quarter, of which upwards of one million were for the Free Use of the poorer inhabitants. These additional sittings have been obtained by the Building of upwards of 1,400 New, and the Enlargement or Re-arrangement of more than 3,700 Old Churches.

III. *Jubilee*, 1868.—The Committee would call attention to the circumstance that the Society will have attained its Fiftieth Anniversary on the 6th February, in the ensuing year (1868). The best mode of celebrating the Jubilee is under the consideration of the Board. Meanwhile the Committee sincerely hope that every Member of the Society, and Friend of the cause of Church Extension, will render their hearty assistance towards its suitable celebration, in order that the opportunity may be made instrumental towards obtaining a large increase in the Society's Funds, which at present fall so sadly short of the demands upon them.

Concluding Remarks.—It is sometimes said that the existence of the Diocesan Societies renders that of the Incorporated Society useless. This notion is altogether erroneous. The Church has urgent need of all that both the Diocesan and the Incorporated Societies can do for her; and both must continue to work cordially together so long as there are such multitudes of the people lost in ignorance and irreligion, for whom

the Church has as yet provided no room in her Houses of Prayer.

The Committee desire not to close their Report without some allusion to complaints they sometimes hear of the too great strictness and particularity of the Society's Regulations and Requirements. These are the result of experience, and the Committee are satisfied that by a strict but reasonable adherence to them they best promote the objects for which the Society was constituted.

The Committee beg to tender the best thanks of the Society to all who help her in the work in which she is engaged, and especially to the Committee of Architects who give their able assistance, and devote so much of their time to this work.

Finally, they pray that the blessing of God may rest continually on the exertions put forth in behalf of the Cause which this and kindred Societies have at heart.

Church of St. Mary, Henley-on-Thames.

MANY of us who read, and write for, this little periodical, will associate the town of Henley with memories of dear old Oxford days, when, Undergraduates together, we paid our annual visit to the pleasant banks of its glorious river, and took our part in the University *boat races*, if not with the full strength of our limbs, at least with the full power of our voices.

Just as the boat, which carried our merry party, glided out of the last lock, we first caught sight of the old tower of Henley Church. We were too light-hearted and careless in those times to think very much about Church Building and Church Restoration; we did not stop to consider the neglect and disorder which that tower overshadowed, and we knew but little of that iron heel of tyranny which, in the shape of high, exclusive pews, was alike trampling out the poor from our churches, and crushing the fervour of Divine Worship in those who remained within them.

But we that were young then are becoming old men now, and many of us have long since restored our own churches, and are now helping others to do the like. Since then—God be praised!—the times are altogether changed as regards these things, and people no longer think that God's House may safely remain the meanest and most dilapidated house in the parish. And Henley Church has caught the spirit of the times: the old tower, whose sweet peal of bells added, and still adds, so much cheerfulness to the merry day of the Henley Boat Race, now throws its shadow on one of, not only the most interesting, but also the best restored churches in England.

We who saw Henley but once a year, on the boat-race day, might have thought it was a bustling prosperous place. Its streets were crowded with visitors, and hundreds of boats, decorated with flags of every colour, floated upon its wide and beautiful river. It was and is as bright and joyous a scene as is to be seen in all our happy land. But Henley on the race day, and Henley throughout the rest of the year, are very different places. In the old coach days it was a busy, thriving place, but the railway turned the course of traffic in other directions; and even in the times we remember, the town had become a poor and decayed place, and the church was the most neglected house in it.

It is happy for a parish like this, when God raises up a pastor equal to the work which must force itself upon his conscience. Such was the late Rector—the present excellent Bishop Coadjutor of Edinburgh—who has so well restored this ancient fabric; leaving the completion of the decorative portion of the work to the present estimable Rector, who is now about—with the assistance of his parishioners—to place a beautiful stained glass window, designed by Mr. Powell, at the east end of the north aisle.

Previous to the commencement of the restoration, the Bishop of Oxford strongly recommended the case to the favourable attention of the Incorporated Church Building Society, and stated that he knew of no church in his diocese so unfit for public worship, being encumbered with high pews and solid overwhelming galleries.

The church is said to have been built by Cardinal Wolsey;

Architect,] [Mr. B. Ferrey.

Church of St. Mary, Henley-on-Thames.

the tower was erected by John Longland, Bishop of Lincoln, who was a native of Henley, and endowed Almshouses there, which still remain.

Over the east end of the nave one compartment of a clerestory remained; this has been completed through the entire nave, and covered with a solid timber roof, corresponding in character with that portion of the original roof which was preserved: the ceilings in other parts of the church have been removed, and open timber roofs now take their place. The north-west tower, with its finely recessed and moulded arches and stone groining, has been cleared of the cumbrous ringing gallery, &c., by which it was disfigured, and now forms a noble feature in the church. Near the east end of the north aisle there is a chantry chapel of good Perpendicular design, used as a vestry, and containing a library of valuable books bequeathed for the use of the parish by the celebrated Dean Aldrich, who was instituted Rector of this parish in 1709. The east window, which was formerly blocked up by the organ and singers' gallery, has been restored and filled with stained glass by O'Connor. A new window, of five lights, has been placed at the west end of the nave. A new north aisle has been built, in the outer wall of which as much as possible of the old work formerly in the north wall of the nave has been carefully preserved; of course the old pews and galleries have been all swept away, and new open benches substituted for them. The parish register and church records are exceedingly interesting: a full account of these is given in Burn's "History of Henley-on-Thames," but we have not space for further notice of them.

W. F.

Stinchcombe Parish Church.

STINCHCOMBE is distant two miles from Dursley, in the county of Gloucester. In carrying out the enlargement of its Parish Church, it was absolutely necessary to pull all of it down excepting the tower and the north porch. The plan of the church consisted of a narrow nave and chancel.

There were some indications of Decorated work, and perhaps some a little older, sufficient to determine the style for the new work. The portions pulled down were very dilapidated and very ill built. The tower and the porch, both of the Perpendicular Period, are well built in regular masonry.

In pulling down the walls of the nave, the remains of a partly solid stone screen, of Perpendicular date, were found built into the side-walls at the *place* of the chancel arch (for no arch existed), and in the north wall of the nave, just beside this screen, were found the remains of a rood staircase, but of a much earlier date.

The remains of this screen were sufficient to determine its exact character. It has been restored, or rather copied, and divides off the vestry from the end of the south aisle.

The new church consists of a nave and south aisle, each having a distinct and pointed roof, the old north porch, west tower, and chancel, which latter has an aisle of one bay on the south side, forming a continuation of the south aisle of nave. In this the organ is placed, and the space behind the organ is used as a vestry.

The church is built up the slope of a steep hill, and in consequence of this it was necessary to raise the floor at intervals by nearly a dozen steps, in proceeding from the west door in the tower up to the altar.

In the old church this was rendered less necessary by making the floor of the nave slope up considerably, but this produced a very unpleasing effect.

The church accommodates about 300 people. The seats are all open, and are made of oak ; so also are the chancel stalls, which afford accommodation for thirty persons,—priests, choir men, and boys. The roofs are all open, plastered between the rafters to receive paint ; the walls are also prepared to receive decorations. The East window, of five lights, is filled with painted glass by Wailes, and so are also the other windows in the chancel. One of these side windows is erected in memory of the Rev. Isaac Williams. There are two other windows of painted glass in the south aisle by Clayton and Bell.

The floor of the chancel is paved with tiles ; the patterns are reproductions, by Minton, of a series found in the old church,

itect,]

[Mr J L. Pearson.

Parish Church, Stinchcombe, restored.

evidently made in that part of the country, as the same patterns are to be seen at Bristol, Gloucester, and elsewhere in the neighbourhood. The old tower needed very little repair. It carries a spire of very fair proportions, and looks very picturesque among the surrounding trees. The new porch has a parvise over it. An arch was opened out from it into the nave, and it was some years since converted into a pew, or sort of family-box, for which a faculty was issued, and this unfortunately could not be altered, the proprietor not being willing to give it up.

The great difficulty in the rebuilding of this church on the old site was in the vast accumulation of burials about and close up to the walls, and it might have deterred many from entering upon it; it was, however, overcome to the perfect satisfaction of all the people interested. The greatest care was taken by selected workmen, under the immediate superintendence of the Rector, in the removal to new graves, or in the lowering, of the numberless remains that came in the way of the new walls, and of the lowering and levelling of the churchyard, and no unpleasant feeling was created. Attention has been drawn to this matter, because it is one that has continually to be dealt with in the restoration and enlargement of churches, but seldom perhaps to such an extent as in this instance. Where it is undertaken with the same feelings, and in the same careful and solemn manner, little or no difficulty will in all likelihood ever be experienced.

New walls were built round the churchyard, and a stone lych gate added towards the west. A long flight of steps leads to the west door. J. L. P.

Church of St. Mary, Sherborne.

IT is with good Societies as with good men, a very legitimate source of honourable pride, and a very abundant reward of useful labour, to look back upon and to contemplate, from time to time, the good fruits of their benevolence and the living records of their zeal. We may therefore be excused for those deviations

in our narrative of the onward course of Church work, in which we sometimes indulge, in order to afford to our readers and ourselves a pleasant retrospect of work that has been done.

It is now some years since the Incorporated Church Building Society contributed from its funds towards restoring the magnificent church of St. Mary, Sherborne; but as it is one of the grandest old parish churches in our country, and one of those monuments of the Society's usefulness on which it may look with unmixed satisfaction, the accompanying engraving cannot fail to be interesting.

It would of course be impossible, in a short space, to describe the architectural beauties of this church, which have been restored to their original perfectness, nor yet the many interesting records of those whose relics mingle with the ashes of royalty[1] within these walls.

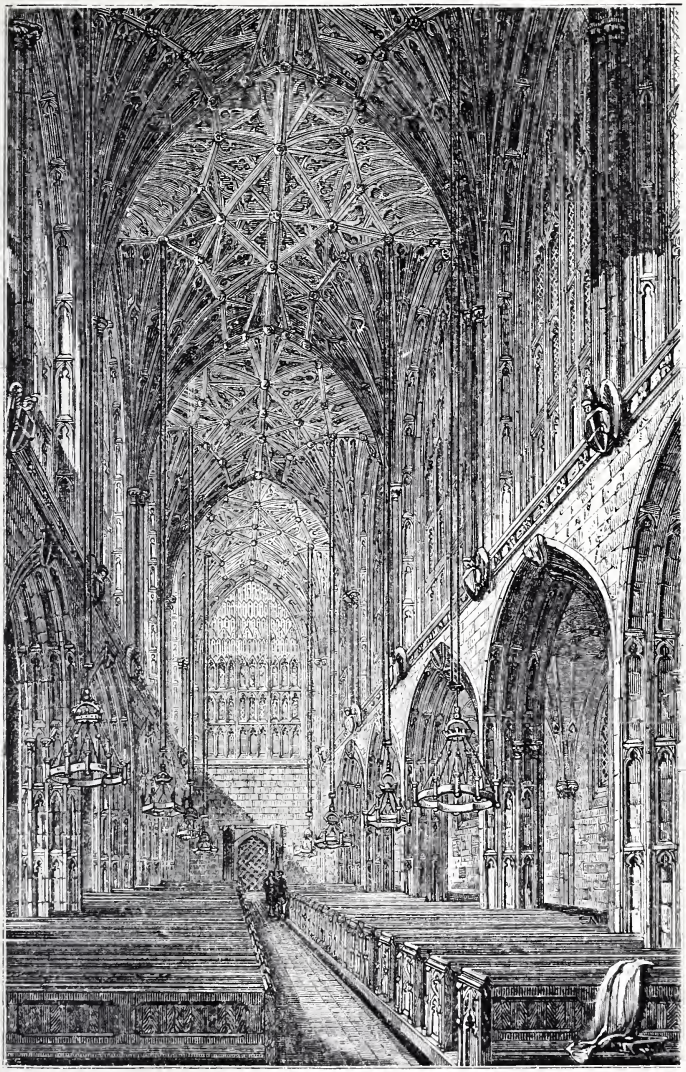
The church is a large cruciform building of different dates. The south porch[2] is a very curious specimen of Norman architecture; but the largest portion of the building is good Perpendicular, of which style the richly-sculptured groined roof, and the north and south arches of the nave (composed uninterruptedly of trefoil-headed panels from the base to the apex of the arch), are exceedingly beautiful specimens.

Sherborne was a place of considerable importance in the time of the Saxons, by whom it was called "Scireburn," from *scir*, "clear," and *burn*, "a brook." It once occupied a more conspicuous place in the ecclesiastical arrangements of this country than it does at present. A bishopric was erected there by King Ina, about A.D. 705; and the diocese included the counties of Dorset, Berks, Wilts, Somerset, Devon, and Cornwall, but it was afterwards diminished by the erection of new bishoprics. There was a house of secular canons as early as the bishopric, if not before. In A.D. 998, the bishop of the see, with the consent of King Ethelred, changed these canons into Benedictine monks, and built an abbey for them. The church anciently belonged to this abbey, which was dedicated to St. Mary, as is also the existing church.

W. F.

[1] A brass plate in the passage behind the altar records that King Alfred's two brothers are buried in this church.

[2] See page 132, vol. ii.



Architect,] [Mr. R C. Carpenter.

St. Mary's Church, Sherborne, restored.

Biographical Sketches.

No. IV. SIR THOMAS PHILLIPS, Q.C.

ANOTHER Church-Builder, whose name we associate with such zealous supporters of the Incorporated Church Building Society as the late Mr. William Cotton, has gone to his rest, and to receive the reward of his useful labours.

Sir Thomas Phillips was an active member of the Committee of the Society, and we who have so often sat beside him at that Board, shall not cease to remember him with feelings of the deepest respect. Whatever he undertook in the conduct of the Society's affairs, we were sure was undertaken with an honest purpose, and would be carried out with the most perfect integrity. There was a force and clearness in his words which always received an attentive hearing, and his speeches in behalf of cases of special need were often touchingly eloquent. Whilst unflinchingly adherent to what he believed the right, there was an urbanity and courtesy in his manner which deprived his conduct of all severity and harshness.

Sir Thomas Phillips was also well known in other literary and benevolent Societies. He was Chairman of the Society of Arts; an active member of the Church Institution, and of the National Society; and a Governor of the Corporation of the Sons of the Clergy, and of King's College.

That firmness of resolution which was so marked a feature in the character of the late Sir Thomas Phillips, on one occasion proved of great service to his country. It will be in the recollection of many of our readers that he was Mayor of Newport, in Monmouthshire, in the year 1839. At that time, with only about twenty-five soldiers, he courageously defended the town against a vast multitude of Chartists under Frost and others, and it was owing to his energy and discretion that the rioters were speedily dispersed. For his services on this occasion he was knighted, received the freedom of the City of London, the thanks of many corporate bodies, and other marks of public favour and gratitude. At that time he was a Solicitor at New-

port; afterwards he resided in London, and became a Barrister of the Inner Temple, and ultimately a Queen's Counsel.

He died in London on Sunday, May 26, 1867, aged sixty-five years.

On the occasion of the Meeting of the General Committee of the Church Building Society for the first time after his death, the following resolution was passed:—

"The Committee desire to record the severe loss they have again experienced since the last Meeting of the Board in the sudden and much lamented death of Sir Thomas Phillips.

"Distinguished for his keen discernment in all questions of finance, and for his accurate knowledge of the law, his opinion was ever regarded as of the utmost value to this Society. But he was not more conspicuous for his soundness of judgment than for his exceeding kindness of heart; and his earnest advocacy of all measures for the relief of cases of want and spiritual destitution, especially those in his native Principality of Wales, will long be freshly and affectionately remembered."

Church Building in the Parish of Godalming.

THE parish of Godalming, Surrey, furnishes a remarkable instance of the increase of church accommodation and of pastoral oversight provided within the last quarter of a century for one out of many of the country-town parishes of our land. A brief sketch of the past and present state of this parish, as regards Church building, &c., may be of interest.

In the year 1841, when the writer of this article first took the sole charge of the parish as Curate, the Parish Church of St. Peter and St. Paul, which was the only church, had just been "*restored*" and enlarged, at a cost of 3,700*l.* (500*l.* being granted by the Incorporated Church Building Society, and 400*l.* by the Diocesan Society), by the introduction of huge galleries round the nave and in both transepts: by the transformation of the cruciform external appearance into that of a parallelogram, and by a system of pews which left no passage

wider than three feet, those in the chancel being brought to within that distance of the altar-rails, and with their backs to the altar itself. This metamorphosis, especially internally, of a fine old well-proportioned parish church into a modern "meeting-house," took place in 1841. The look of astonishment and dismay of the late revered Secretary of the Incorporated Society, when taken a few years afterwards to see such barbarisms, as it is a blessing to think that Society would never again sanction, cannot easily be forgotten: lifting up both his hands he exclaimed, "Is *this* the work for which we gave so much money?" Nevertheless we may trust that this large sum of money (though so badly laid out) was not without its good results. The whole fabric is *now* cased in stucco. The chancel is being restored by the Ecclesiastical Commissioners.

The population in 1841 was 4,300, about half contained within the town-tything, and the rest distributed among ten hamlets. The area of the whole parish is 9,098 acres (nearly equal to Richmond Park), and such is its configuration that it is bounded by eleven parishes; its extreme length is upwards of eight miles. It is evident that, even with all the help always so kindly given to the sole officiating minister by incumbents to whose parishes the most outlying districts were contiguous, the parochial work of such a parish could not be any thing but a sore burden, too heavy to be borne long; unsatisfactory to the people, and more so to the parish priest.

In 1843 a quiet but determined effort was made to resuscitate an idea which had been abandoned owing to the great outlay upon the Parish Church, viz. to build a district church for the populous and contiguous hamlets of Binscombe, Farncombe, Meadrow, and Catteshall. Such was the prejudice at that time in the parish against any further outlay in the shape of church building, and, strangely enough, so strong was the feeling that it was not needed, owing to the building of the galleries in the mother church, that the subject was not publicly mentioned until 1,600*l.* had been privately raised; then it was put before the people as a question, not whether the church should be built, but whether they would share in the privilege of building it.

On May 14, 1846, (as a sufficient sum had been raised to warrant the risk,) the first stone was laid of the church

dedicated to St. John the Evangelist, by James More Molyneux, Esq., of Losely Park, who gave the site; but such were the difficulties connected with raising the funds for the building, the repairing fund and endowment (viz. 1,000*l.* required by Act 1 & 2 William IV. c. 58), that although the church was completed by the end of 1847, it was not used for worship or consecrated until July, 1849, exactly two years after the writer became Vicar, having served six years as Curate.

The whole sum, inclusive of endowment, &c., raised and expended within the six years from the commencement, amounted exactly to 3,393*l.* 3*s.* 3*d.*, including grants of 150*l.* from the Incorporated, and 500*l.* from the Diocesan Church Building Societies; the fabric costing about 1,700*l.* This church, as originally built, contained 356 sittings, 240 of which were free. A north aisle has been lately added, at a cost of about 1,200*l.*, and an increase of 224 sittings, making the total number of seats 580. The population of the district in 1849 was about 1,200; it increased to 2,084 in 1861, owing to the purchase by a Freehold Land Society of an estate in the district, which was sold off in small allotments.

The Church of St. John the Evangelist, Farncombe, consists of chancel, nave, north aisle, and south porch, with a wooden bell-tower. The chancel is 32 feet long and 17 feet wide, and has an eastern triplet slightly unequal. On the south side is one window of two adjacent trefoil lights under one hood, intended to light the sedilia, which are of oak. Next to this are two lancets, increasing in lowness as they approach the west. On the north side of the chancel are also two lancets, and between them the priest's door leading to the vestry. The chancel-arch springs from octagonal corbels. The nave is 63 feet long, and 24 feet wide. All the windows, of which two are memorial, are filled with stained glass by Powell, of Whitefriars. The font is a copy of an ancient one which was dug up in the churchyard of Peperharow, near Godalming; it is circular, banded with a twisted wreath round the basin. The porch is an open one; the foundation of stone, the rest of oak. The pulpit, of stone, is at the south-east angle of the nave. The roof of the nave is of a high pitch; the plan is alternately a collar, with a king-post and diverging timbers to the prin-

cipals, the braces springing from the stone corbels below the wall-plate, and crossing rafters springing from wooden corbels. A very ingenious frame unites the collar and tie on all four sides of the tower; and this Surrey church most successfully imitates the Surrey frames of old times. The roof of the chancel is rib-coved. The material is the local stone, Bargate, for the walls; chalk for the internal windows and dressings; Caen stone for external dressings, for the pulpit, font, and aisle arches; and Portland for the steps. The wood is principally deal; the chancel seats are of oak, and their standards have poppy-heads. The chancel is elevated on two steps, and the altar on three, beside the footpace. The frame-tower is shingled; the eastern cross is of gilt iron and floriated. The west front has a bold couplet. The transverse walls are three feet, and the longitudinal two feet and a half thick.

The erection of this church, to which a district was assigned, and of which the Bishop is patron, was an important gain both to Vicar and people; but from the remaining extent of area rather than from population the proper pastoral superintendence of the parish was still impracticable. In the year 1862 the great tithes (commuted at 1,100*l.* per annum) and a large landed property fell into the hands of the Ecclesiastical Commissioners. The first benefit accruing to the parish from this change of impropriation was the endowment of St. John's with a net income of 300*l.* per annum, and the building of the rectory-house at a cost of 2,200*l.*, with five acres of glebe attached; so that, National Schools and master's residence having been built through the exertions of the first incumbent, the Rev. S. E. Lyon, in 1859, and an infant school, with teacher's house, in 1862, the original district of Farncombe is now completely provided with all the requirements of a parish.

In 1862, a clergyman connected with this church of St. John, desirous of raising a monument to the Glory of God and as a memorial of the just, purchased a site for a church and parsonage at Norney, a small hamlet of Godalming about equi-distant from the other hamlets of Shackleford, Hurtmore, and Eashing: these containing in the aggregate a population of about 500, distant from the mother church from two to three miles. Here has been erected—if St. John's be accurately described as "every inch

a church"—a building which can well be called "*Sursum corda* done into stone." It is dedicated to the Blessed Virgin Mary; it contains accommodation, all free, for 350 worshippers, and the cost has exceeded 20*l.* a sitting. The Bishop is the patron, and the Ecclesiastical Commissioners have given a grant of 1,400*l.* towards a parsonage, in addition to an endowment of rather more than 300*l.* per annum net, from the rectorial tithes. The first stone of St. Mary's was laid in March, 1865, and the consecration was on 7th December, 1866; the spire has not yet been completed. The site is one of the most picturesque in Surrey. The church itself is in the Early Pointed Style; cruciform, with the tower at the intersections; a nave, with aisles; and a chancel, with a sacrarium formed by a semi-circular apse. The nave with clerestory, and the transepts are very lofty. The internal effect of the tower is extremely fine; the piers supporting it are very massive, and it is open to the first stage below the belfry floor, so as to form a lantern, on each side of which is an arcade of lancet arches with double shafts, the two central ones on each face of the tower being pierced for lights. The nave consists of four bays; it is 50 feet long, and 18 feet wide. The aisles, of the same length, are 9 feet wide. The circular clerestory windows are each shafted. The porch is in the usual south-west position, and is one of Scott's best specimens. The font, of Caen stone, is square, the lower edge carved with a wreath of foliage, and supported at the angles by shafts of Devonshire marble. The chancel is 30 feet deep and 16 feet 6 inches wide. The apse is enriched below by an arcade of thirteen arches, surmounted by five memorial lancet windows, filled with stained glass by Clayton and Bell. The windows of the chancel are grisaille glass, by Powell, copied from designs in Lincoln Cathedral and Westwell Church, Kent. The carving of the capitals of the arcade and those of the chancel is of exquisite workmanship; the ferns, lilies, wild-rose, convolvulus, primrose, vine leaves, and, above all, the central Passion flowers, are executed with that truth to nature which marks the work of the Messrs. Farmer. The carving of the capitals in the rest of the church is not completed, and the present pulpit is only temporary. When these, with the spire, are finished as designed, the whole struc-

ture, both internally and externally, will be one of the most beautiful and costly churches in Surrey.

About the same time that this third church was being built, the foundation-stone of a fourth house of God was laid, 24th July, 1865, by the son and heir of the late Ellis Gosling, Esq.; this memorial church being built at the sole expense of J. C. Ramsden, Esq., and Mrs. Ramsden, the mother of the heir, at a cost of about 4,000*l*. Dedicated to St. John the Baptist, and consecrated by the Bishop of Winchester March 1st, 1867, it is built midway between the hamlet of Crownpits and Busbridge Hall, in a part of the parish exactly opposite to and about three miles distant from St. Mary's, Shackleford. A parsonage-house and glebe, together with sites for the church, churchyard, and schools, had previously been purchased for 2,500*l*., and Divine Service had been performed, in a building very suitably fitted up as a temporary church, from January 1st, 1865, till the day of consecration. This church was endowed by the Ecclesiastical Commissioners with a similar sum to that of St. Mary, Shackleford. The patronage is vested in Mr. and Mrs. Ramsden, of Busbridge Hall, Godalming. The population of the district is 570, being distributed in detached houses and cottages, and in the two hamlets of Crownpits and Tuesley, over an area containing above 2,700 acres. The church (the whole of the nave being filled with chairs, *all free*) will accommodate 200 worshippers, exclusive of children. It is beautifully situated on elevated ground, where the roads from Hascombe and Hambledon meet in one; and the external elevation is exceedingly striking for so small a church, not only from the position, but from the way in which the high-pitched gables assimilate with the tapering central spire, so that whichever way you look, the eye is at once carried upward from the base to the "watcher" on the summit.

The church consists of a nave and chancel, with an organ-chamber and vestry screened off from the chancel; on the north side, a well-developed oak-framed porch, ornamented with carved foliage surrounding the initials of the founders; and an elegant shingled spire, supported upon the east end of the nave roof by a substantial framework of timber, the upright supports resting upon the pavement of the nave. The whole of the internal

walls above the string-course, which runs under the windows, is ashlared with the beautiful veined chalk of the neighbourhood, obtained from the quarries of the Hog's Back. An alms-box placed on the west side within the door is the handiwork of Mr. Ramsden; it is an admirable piece of carving, and consists of the usual chest attached to and suspended by a panel on which is represented in strong relief a very beautiful figure of the Widow casting her two Mites into the Treasury. The altar-cloth and antependium of the pulpit are choice pieces of embroidered work wrought by Mrs. Ramsden. The carving, by Farmer, of the bosses and corbels of the chancel and nave is most exquisite; every thing is taken from nature, and grouped in the most natural manner. The tiles laid down within the sacrarium are very beautiful. The chancel-roof, except the tie-beam, is a perfect specimen of a panelled roof with a double curve. The reredos, by Clayton and Bell, is a beautiful specimen of chaste design and colouring. The sides of the altar are diaper work; immediately over it, in the centre, an Agnus Dei, with an angel on either side holding a scroll with the inscription, "Blessing, and honour, and glory, and power," &c.; and below, immediately over the holy table, the words, "Holy, holy, holy, Lord God," &c. The windows of the chancel are filled with quarries by Powell, of Whitefriars. The bowl of the font is square, with tracery on its sides; it is supported at its centre by a column of chalk, and at each of its lower corners by shafts of red Mansfield, with carved Caen stone capitals; the whole standing upon a base of Forest of Dean stone.

These three churches are a credit to Mr. G. Gilbert Scott, R.A., and, erected as they are in one parish, bear witness to the versatility of his talent.

Such has been the progress of Church Building, &c., within the single parish of Godalming during the space of twenty-five years[1]. The area of the whole parish has of course remained the same. The population, which was 4,300 in 1841, has increased to 5,778, and that almost entirely in the one district of St. John, Farncombe. In 1841 there was one Curate in sole charge; now there are four Incumbents and two Curates.

[1] At a cost of above £28,000.

It is not difficult even for a stranger to estimate in some measure the care, and anxiety, and dissatisfaction with the performance of his work which must have weighed down the "Curate in sole charge," or the Vicar and Curate with his *one* church, when it has been considered needful to increase the Houses of God fourfold, in order that the sheep of God's pasture may be duly cared for in that dear old parish; nor is it difficult to imagine the joy and satisfaction with which one who has laboured in a parish for nearly a quarter of a century must regard the increase of blessing which must result to his old flock, through the multiplication of their pastors and the more abundant means of grace.

E. J. B.

Ancient Canopied Sanctuaries.

THE Parish Churches of Brilley and Michaelchurch, in the county of Hereford, lying on the north bank of the Wye, between Hereford and Hay,—the former of which has been, and the latter is about to be, restored under the superintendence of Mr. Nicholson, the Diocesan Architect,—contain in their chancel arrangements, a peculiarity of infinite beauty. Neither of these churches ever had chancel arches, but both have had chancel screens and rood lofts. That of Brilley had lost its chancel screen, but the framework of the rood loft was still in existence at the time of the restoration of the church; whereas that of Michaelchurch retains its screen, but not the timbers sustaining the rood loft. The chancels of each are some thirty feet long, or thereabouts. In each case the sanctuary or altar end has been enclosed by a screen, eastward of the choir, advanced about ten feet from the east wall or reredos.

Against the east wall are carved oak posts, corresponding in position to similar posts forming the supports of the sanctuary screen; others are placed along the north and south sides, and together uphold an enriched cornice, and a canopy formed of panelled work, with oak moulded ribs, the intersections in the

case of Michaelchurch being concealed with carved heads. Each canopy is of the width of the chancel, and extends from east to west, from the chancel wall to the sanctuary screen. These canopies are much below the chancel roof, the timbers of which are seen passing over them. Doubtless this arrangement has its prototype in the canopy-covered altars of the ancient Basilicas, but it is quite unknown in modern days. Sanctuary screens are in themselves by no means common, there being, it is supposed, but one solitary example left at the present day, that in the Cathedral of St. David's; but evidences are to be found in some parish churches of their previous existence.

The effect of what has been described is exceedingly impressive, and very much enhances the interest attaching to these rude, though characteristic country churches.

T. N.

Stones of the Temple.

No. XV. THE PULPIT.

"He commanded us to preach unto the people."—Acts x. 42.

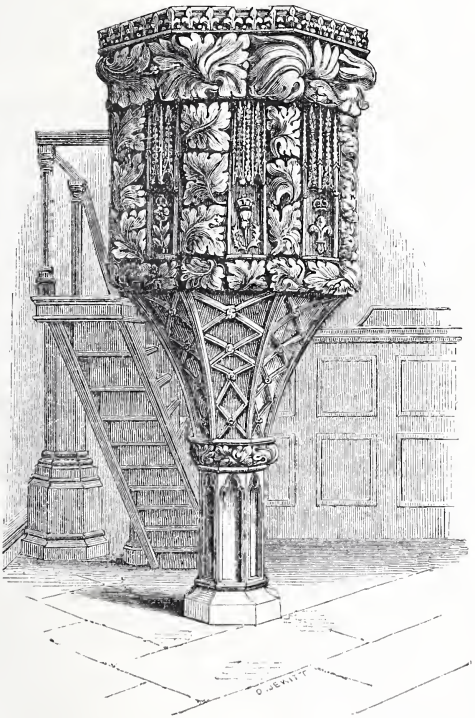
"I SUPPOSE we must not expect you to conform to all our usages at first, Mr. Dole," said Mr. Acres, as they walked out of the churchyard one Sunday, after the Afternoon Service; "but no doubt you will soon see the fitness of our several forms and ceremonies, and then you will do as we do. Of course these things are—compared with others—of no great importance; but still it is better, even in small matters, to avoid differences in our mode of worship."

"Yes, that is so, sir; but you must give me time, and I shall be glad if you will tell me what you have specially noticed in my manner different from others? I don't wish to seem particular."

"Well, to be candid then, Mr. Dole, it seems strange to us to see a man when he comes into church *stand up* and say his prayers in his *hat*, instead of reverently *kneeling down*."

"I never thought of that before, but I dare say it does; but then you know, sir, that is our way at the meeting. I see, however, that it is much more proper in God's house to 'fall low on our knees before His footstool.'"

"Then for the same reason you will, I am sure, see that, instead of *sitting* during the other prayers, as I notice you do, it is proper to *kneel* at those times too. You will find that all



Pulpit, Dartmouth Church.

in our church, from the oldest to the youngest, except poor Old Reynolds and Tom Barham (who are too infirm to kneel), do so. Then again, when the *Creed* is said, I see you do some-

times stand up, but not always; and I notice you don't turn to the *East*, as all the rest of the congregation do."

"No, I confess I don't do that; I like the idea of repeating our Confession of faith whenever we meet at church. I suppose the want of this practice is one reason why the different leading sects of Dissenters are constantly being broken up into fresh divisions; yes, there is certainly something very supporting to a Christian in so declaring with the Church every where his belief in the great doctrines of their common Faith; but the fact is, I have some scruples about turning to the East at that time. Even old Mrs. Tubbs, who, you know, is a Churchwoman, says she thinks it is superstitious."

"All I can say then is, that Mrs. Tubbs doesn't know the meaning of the word she uses, and in this she is like a great many more people who think themselves very wise about these matters. Now, my good friend, when you next come to church, stand up with the rest, and turn to the East as the others do, and first say to yourself some such words as these:—'We all *stand*, to signify that we are *not ashamed* of our Belief, and that, if need be, we will manfully defend it. We all *turn in one direction*, to signify that we all hold *one and the same faith*. We all turn to the *East*, because there in the East of our churches every thing reminds us of the presence of Him, in whom we profess our belief; because there, in remembrance of Him, we celebrate the highest and most sacred mysteries of our Faith; and because the East specially reminds us of the holy life, the Divine teaching, the miracles, the suffering, the death of our Blessed Lord—"the *Sun* of Righteousness," "the *Day-spring* from on high"—*in the East*.' Do this, Mr. Dole, and you will never again be disposed to regard this custom as superstitious. Why, some people even think it is superstitious to bend the head reverently at the name of Jesus, when it is mentioned in the Creeds and the other parts of the Service."

"I don't think so, though once I did; since I have considered more about it, it has seemed to me that some outward show of reverence at the mention of the Sacred Name is quite Scriptural[1]. But as I am yet only a learner about these outward

[1] Phil. ii. 10.

forms, will you kindly tell me, sir, whether there is any rule of the Church about this custom?"

"The Vicar will be able to answer that better than I can."

"I could not help overhearing our friend's question," said Mr. Ambrose, "as I was close behind you, and I will answer it at once. The rule of our Church is very plain on this point; it is this: 'All manner of persons present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read; and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer; and likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed: testifying, by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world[2]."

"Thank you, Mr. Ambrose, nothing could be plainer, or more reasonable than that direction; but you see I have for so many years *sat under* Mr. Scole, who never taught us any thing of this sort, that you will forgive me if I seem a little more ignorant than those who have been all the time *sitting under* you."

"What do you mean by 'sitting under,' my friend?" said the Vicar very innocently.

"I mean *hearing you preach*," was Mr. Dole's reply. "It's a curious expression, now I come to think about it."

"It certainly is so, and the meaning of it is not very clear. But in our Church we don't talk about *sitting under*, or *hearing* this or that preacher. We simply say we attend this or that church, as the case may be. And the reason is that—although very important in its proper place—we consider preaching of little moment (and the preacher of far less), when compared with the other objects of Christian worship,—*Prayer* and *Praise*. We consider God's House as pre-eminently 'a House of Prayer.'"

"Well, I do think we used to make too much of the sermon at the meeting; and I remember all our conversation after-

[2] Canon XVIII. 1603.

wards was about the sermon or the preacher. One Sunday we had a young gent. from London, Mr. Sweetly, to preach, and our people never ceased to talk about him. I believe, however, none of them recollected a word he said; but they could remember well enough 'his lovely voice,' and 'how nice he looked in his beautiful black silk gown (you know, sir, our people always preach in black), and those charming lavender gloves! and then the sweetest embroidered white lawn pocket-handkerchief imaginable!' I never was a preacher-worshipper myself, sir."

"Save me from the man with the *lavender gloves, and the white embroidered pocket-handkerchief*, I say," said Mr. Acres. "If there is one thing in nature I shrink from more than another, it is a *fop*, and a *fop* in a pulpit is beyond endurance."

"A most offensive person, indeed," said the Vicar, "and one that brings great discredit upon the ministry; but it can be no matter of surprise that men sometimes a little over-estimate themselves in some of our fashionable towns, where the people (specially the ladies) flock to *hear* 'dear' Mr. Somebody, and so abundantly supply him with those articles of personal furniture which are usually the reward of a popular preacher. But we must take care not to esteem too lightly the office of the preacher, in our contempt for one who preaches merely to *please the people*. To 'preach the Word,' is one of the solemn duties laid upon us at our ordination; and woe be to us if we neglect to do so earnestly and faithfully. It is not so very long ago that in our own church, every thing was made to give way to the sermon. You remember, Mr. Acres, when many of the people in St. Catherine's used to sit and sleep through the prayers, and just wake up for the sermon. Then the pulpit was every thing, and little else could be seen by the people; the galleries were built so that the people might sit and see the preacher, and the pews were likewise built up only with a view to sitting comfortably during the sermon. It is all different now, I am thankful to say, and the pulpit takes once more its old and appropriate position."

> "Resort to Sermons, but to Prayers most:
> Praying's the end of Preaching."—*George Herbert.*

Church Bells.

No. III.

A LONG chapter might be written on the inscriptions upon Church Bells. The very earliest were simply the name of the saint to whom the bell was dedicated, as Scā Mariā, Sce Luce, &c. To this, in the fifteenth century, "Ora pro nobis" was usually added. These are the simplest kind of inscription. In the Eastern Counties, however, and particularly on the bells issued from the Norwich and Bury foundries, the legend is considerably more elaborate, usually a two-line hexameter, combining the invocation of the patron saint and some popular idea connected with him. Thus bells dedicated to St. Michael usually bear the following—

Intonat de celis
Vox campana Michaelis.

St. Gabriel, a favourite invocation—

Missus de celis
Nomen habeo Gabrielis.

St. Mary—

Sum rosa pulsata
Mundi Maria vocata.

Each popular saint had a special legend; one only need be mentioned here as an example, viz. St. Anne—

Celesti Manna
Tua proles nos cibet Anna.

The following inscriptions belonging to this date are given as useful for reproduction at the present day—

1. Rex celorum Christe
Placeat tibi chorus iste,

for the tenor of a peal.

2. Filius Virginis Marie
Det nobis gaudia vitæ.

3. Sit nomen Domini benedictum.

4. In multis annis resonet campana Johannis;

this last for a church dedicated to St. John.

Bells of this date were often monumental gifts from parochial squires, and bore their arms, with inscriptions recording the date of death, &c. Examples of these to the Bernard and Peyton families may be seen at Isleham, Cambridgeshire. The custom of placing the date of casting on a bell, so common in the next and succeeding centuries, probably had its origin in this custom. We hardly ever meet with an English legend earlier than the sixteenth century; there are, however, two exceptions: one, the fine tenor at Minster, Kent, inscribed "Holy Mary, pray for us!" the other at Long Sutton, Hants, "Hail, Mary, ful of gras." The earlier part of the seventeenth century was very prolific in inscriptions, both in Latin and English; many of these are admirably suited for reproduction at the present day, for instance the following—

1. Non clamor sed amor cantat in aure Dei.
2. Sonoro sono meo sono Deo.
3. Cantabo laudes tuas Domine.
4. Domini laudes non verbo sed voce resonabo.
5. Jubilate Domino salutari nostro.
6. Merorem mæstis, letis sic leta sonabo.
7. Vocem ego da vobis
   Vos date verba Deo;

this last from St. Burian, Cornwall, A.D. 1638. At Cherry Hinton, near Cambridge, sentences from the Venite were placed on the bells; only two of them now remain, viz.—

1. Omnis populus terre plaudite Domino.
2. Cum psalmis venite ad Dominum.

At Oxburgh, Norfolk, the Te Deum is similarly treated, elsewhere the Lord's Prayer. To this period belongs the favourite inscription—

Laudo Deum verum
Populum voco, congrego clerum.

In the Eastern Counties we often find the following, by way of a fling at the old faith—

Non sono animabus mortuorum
Sed auribus viventium.

Another curious one from All Saints, Norwich, may conclude this list—

Gallus vocor
Super omnia sono.

The English inscriptions of this date are very simple, viz.—

1. Jesus be our speed.
2. God save His Church.
3. God save the king.
4. Praise the Lord.
5. Laud the Lord always.

The tenors had somewhat longer sentences, thus—

1. I, sweetly tolling, men do call
   To taste of meats that feed the soul.
2. My roaring sound doth notice give
   That men cannot here always live.
3. I sound to bid the sick repent,
   In hope of life when breath is spent.
4. First I call you to God's word,
   And then at last unto the Lord.
5. God save the Church,
   Our Queen and realme,
   And send us peace in Christ. Amen. 1601.

At Attleborough, Norfolk, on the three largest bells cast by William Brend of Norwich, in 1617, are—

1. It joyeth me much
   To go to God's church.
2. Do not slack thee
   To repent thee.
3. I wish to die
   To live heavenlie.

After 1660 all interest in bell inscription ceases. We either find the continually recurring rectors, churchwardens, and founders' names, or else coupled with them some self-laudatory couplet, as—

1. My sound is good, my shape is neat,
   So and so made me all complete.
2. I sound aloud from day to day;
   My sound hath praise, and well it may.
3. Although I am both light and small,
   I will be heard above you all.

For a treble—

4. I sing to sermon with a lusty boom,
   That all may come, and none may stay at home.

The tenor at Bath Abbey—

5. All ye who hear my solemn sound,
Thank Lady Hopton's hundred pound.

The most vulgar of all is in a village tower in Norfolk—

Pull on, brave boys, I'm metal to the back-bone,
I'l be hanged before I'l crack.

A founder named Pleasant, early in the last century, was for ever punning upon his own name. The following example of it is in All Saints' Church, Maldon, Essex—

1. Henry Pleasant, of Sudbury, made us all, 1707.
2. When three this steeple long did hold
3. They were three emblems of a scold:
4. No music then, but we shall see
5. What *Pleasant* music six will be.
6. Names of parochial authorities.

One Henry Penn, of Peterborough, was much more successful, some of his Latin verses are exceedingly well turned; the following in English are from St. Ive's, Hunts—

1. Sometimes joy and sometimes sorrow,
Marriage to-day, and death to-morrow.

2. When backward rung I tell of fire:
Think how the world shall thus expire.

3. When souls are from their bodies torn,
'Tis not to die, but to be born.

The peal of eight in St. Helen's, Worcester, cast in 1706, contain long laudatory inscriptions in honour of the Duke of Marlborough's victories; as they are given at length in Green's History of Worcester, they need not be repeated here.

At Masham, Yorkshire, is a peal of six, cast by Harrison of Barrow in 1766, containing the following rules for ringing—

1. Look to my brethren whilst the peal I lead;
2. We to the treble's motion must take heed.
3. In various courses we are taught to range,
4. In singles, doubles, and in triples change.
5. In every peal is rung, by different scheme,
6. Dodge and Bob, and Round at the extreme.

One somewhat remarkable inscription shall conclude this

list of the past; it is on the treble at Brightstone, Isle of Wight—

"In the year 1740 John Lord, zealous for the promotion of Campanologias' art, caused me to be fabricated at Portsmouth, and placed in this tower. Sixty years I led the peal, when I was unfortunately broken in the year 1800. I was cast in the furnace, refounded in London, and returned to my former station. Reader, thou also shalt know a resurrection, may it be unto eternal life."

As this paper is intended to be a practical one, we may conclude it with a few inscriptions suitable for peals, those given in a former page being for single bells. For a peal of six—

1. Ave Pater, Rex, Creator.
2. Ave Fili Lux, Salvator.
3. Ave Pax et Charitas.
4. Ave Simplex, ave Trine.
5. Ave regnans sine fine.
6. Ave Sancta Trinitas.

For a peal of eight—

1. Glory to the Father high,
2. To the Son's dread majesty;
3. To the Spirit, One and Three,
4. Blessing, glory, honour be,
5. Ever as ere the world began,
6. Ever as now while ages run,
7. Ever as shall be evermore,
8. When this world of change is o'er.

For small peals of three, four, or five bells, sentences from the Gloria Patri, Venite, Te Deum, and other Canticles and Psalms may very easily be arranged. It is usual to begin each inscription with an initial cross. There are many metrical doxologies suitable for four bells, e. g.—

1. All laud to God the Father be,
2. All praise, eternal Son, to Thee;
3. All glory, as is ever meet,
4. To God the blessed Paraclete.

J. H. S.

New Churches, and Churches Restored or Enlarged.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *Castleside.*—Dioc., Durham. Archt., Mr. Ewan Christian. Style, Early English. Plan: nave, chancel, bell turret, and vestry. Total accom., 169; all free sittings. The district is newly formed out of the parishes of Lanchester, Muggleswick, and Satley, and contains a scattered population of about 800. Cost of building, £1,073. Grant, £35.

* *Charlton, St. Paul.*—Dioc., Rochester. Arch., Mr. W. Wigginton. Style, Gothic. Plan: cruciform. Total accom., 897; free sittings, 513. Consecrated March 19, 1867. Cost of building, £6,800. Grant, £130.

* *Hamer, All Saints.*—Dioc., Manchester. Archt., Mr. J. Medland Taylor. Style, Early Decorated. Plan: nave, chancel, N. and S. aisles, S. transept, organ chamber, vestry, tower, and spire. Total accom., 660; free sittings, 360. Consecrated Nov. 22, 1866. Special contributions: E. and W. window, carved oak pulpit and lecturn, splendid altar cloth, silver communion plate. Cost, £5,000. Grant, £50.

* *Horninglow, St. John.*—Dioc., Lichfield. Arch., Mr. E. Holmes. Style, Geometrical Decorated. Plan: nave, chancel, N. and S. aisles, tower, and vestry. Total accom., 458; free sittings, 296. Consecrated Oct. 24, 1866. Special contributions: site given by Marquis of Anglesey; organ, pulpit, font, and two stained glass windows given by friends; more than half the sum subscribed was given by Mr. J. Hopkins. Cost, £4,500. Endowed by Mr. W. Hopkins. Grant, £150.

* *London, St. Peter's, St. George's-in-the-East.*—Dioc., London. Archt., Mr. F. H. Pownall. Style, Later First-Pointed Gothic. Plan: chancel, nave, aisles, transepts, and chancel aisles. Total accom., 700, all free sittings. Consecrated June 30, 1866. A district of 7,500 souls with no church. Grant, £150.

CHURCHES RESTORED OR ENLARGED.

* *Brinsop, St. George.*—Dioc., Hereford. Archt., Mr. W. Chick. Style, Early English. Plan: nave, N. aisle, no chancel arch, ancient carved screen. Total accom., 140; free sittings, 100. Cost, £710. Grant, £20.

King's Sutton, St. Peter.—Dioc. of Peterborough. Archt., Mr. G. G. Scott. Style, Norman Arcade, Decorated and Perpendicular. Plan: restoration of chancel, with addition of vestry and organ chamber above. Cost, £890.

* *Pangbourne, St. James's.*—Dioc., Oxford. Archt., Mr. W. H. Woodman, of Reading. Style, Early English. Plan: nave and N. aisle, chancel and chancel aisle, with vestry at E. end, S. porch, tower at W. end of nave. Total accom., 377; free sittings, 177. The whole church was in a very ruinous state, with square pews of various heights and sizes, and very much decayed. Grant, £40.

* *Ruishton, St. George.*—Dioc. of Bath and Wells. Archt., Mr. R. Herniman. Style, Perpendicular. Plan: central aisle, tower at W. end, S. aisle, and vestry. Total accom., 204; additional sittings gained, 31. Consecrated, 1485. Cost, £300. Grant, £15.

* *Skipsea, All Saints.*—Dioc. of York. Archt., Mr. James Fowler. Style, Perpendicular. Plan: nave, N. and S. aisles, chancel, and tower. Total accom., 300; sittings, 95, gained by the re-seating. All the sittings are free. Re-opened July 20, 1866. Cost, £1,400. Grant, £20.

* *West Camel, All Saints.*—Dioc. of Bath and Wells. Archt., Mr. Ewan Christian. Style, various, including Early English, Decorated, and Perpendicular. Total accom., 190; sittings all free, but subject to allotment by the Churchwardens; re-opened Feb. 28, 1867; additional sittings gained, 21. Cost, £1,100. Grant, £15.

* *Woolston, St. Mark's, Parish of St. Mary Extra, Southampton.*—Dioc., Winchester. Archt., Mr. W. White. Style, Fourteenth Century. Plan: nave and N. aisle, chancel, with N. and S. aisles, vestry, and organ chamber. Accom. at present, 475; free sittings, 262; gained by enlargement, 148 sittings. Cost, £980. Grant, £40.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on April 15th, May 20th, and June 17th, 1867, Grants of money, amounting to £1,945 were made in behalf of the following objects:—

Building new Churches at Birmingham, St. Ann, in the Parish of St. Matthew; Cleadon, in the Parish of Whitburn, near Sunderland; East Leigh, in the Parish of South Stoneham, near Southampton; Falsgrave, in the Parish of Scarborough; Fulham, St. James, in the Parish of St. John, Walham Green; Howdon Pans, in the Parish of Wallsend; Killingworth, in the Parish of Long Benton, Newcastle; Perry Street, in the Parish of Northfleet, Gravesend; Southampton, St. Matthew; and Towlaw, in the Parish of Thornley, near Newcastle.

Rebuilding the Churches at Beeston, near Leeds; Childerditch, near Brentwood; Llechgynfarwy, near Bangor; Longtown, near Abergavenny; South Huish, near Kingsbridge, Devon; Sykehouse, near Snaith, York; Tibberton, near Worcester; Wendy, near Cambridge; and Whitburn, near Sunderland.

Enlarging, re-arranging the Seats, and Restoring the Churches at Ashton-under-Hill, near Tewkesbury; Bletchley, Bucks; Burton Pidsea, near Hull; Castlebigh, near Fishguard; Cheverell Magna, near Devizes; Donington, near Spalding; Eyke, near Woodbridge; Harmston, near Lincoln; Hardwycke, near Wellingborough; Harwell, near Steventon, Berks; Hessle, near Hull; Langford, near Lechlade; Metheringham, near Sleaford; Michaelchurch, near Kington, Radnor; Moulton, near Spalding; Normanby, near Market Rasen; Norton, near Presteign, Radnor; Oare, near Faversham; Pendine, near St. Clear's; Raglan, Monmouth; Reading, St. Lawrence; Saltash, Cornwall; Stapleton, near Shrewsbury; Shottisham, near Woodbridge; Tansley, near Matlock; Walgrave, near Northampton; Wanstead, Christ Church, Essex; Wells, St. Thomas; West Hampnett, near Chichester; Wrexham, Flintshire; and Yatton Keynell, near Chippenham.

The Grants formerly made towards building a Church at Hackney Wick; re-building the Church at Radway, near Kineton; and re-seating Great Clacton Church, near Colchester, were each increased. A Grant was made from the School Church and Mission House Fund towards building a School Church at Dartmeet, near Dartmouth.

The Society likewise accepted the following Trusts as Repair Funds, viz.: Bilston, St. Luke; Freshwater, Isle of Wight; Gipsy Hill, Christ Church, Norwood; Kidbrooke, near Charlton, Kent; Lane End, Bucks; Poplar, St. Matthew; Potter's Bar, St. John; Skirwith, Carlisle; South Kensington, St. Peter; and Southwell, Holy Trinity, Notts.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Mar.	2	Canterbury Diocesan	*A*	£262 11 6

York.

Mar.	26	East Acklam	*S*	0 14 7
	26	Leavening School Room	*S*	0 8 1

London.

Mar.	2	Sydenham	*A*	7 14 0
	25	London, Christ Church, St. Giles-in-the-Fields	*S*	1 3 4
April	26	Pimlico, St. Barnabas	*O*	7 8 5

Durham.

Mar.	6	Greatham	*S*	£2 18 0

Winchester.

Mar.	5	Vauxhall, St. Peter's	*S*	2 13 3
	8	Blendworth	*S*	2 0 6
	9	Millbrook	*A*	4 7 0

Bangor.

Bath and Wells.

Mar.	30	Bath and Wells Diocesan	*A*	£131	15 0
	30	Kilton	*S*	0	10 8
	30	Pill (Bristol)	*S*	0	11 3
	30	Badgworth	*S*	1	19 1
	30	West Pennard	*S*	35	4 5
	30	Draycot	*O*	0	10 10
	30	Bath and Wells	*A*	6	4 0
April	9	Ruishton	*S*	0	9 7
May	17	Hambridge	*S*	2	10 0
	29	Allerton	*S*	0	17 6
	31	Aller	*S*	0	13 2

Carlisle.

Mar.	6	Musgrave	*S*	0	6 6

Chester.

Mar.	8	Liverpool	*A*	6	6 0
	20	Bebington	*A*	10	12 6
	20	Ditto	*S*	10	1 5
May	2	Maghull	*S*	9	4 5

Chichester.

Mar.	5	Denton	*S*	0	5 7
	25	Ticehurst	*S*	5	9 0
	25	Cocking	*O*	2	13 5
May	5	Worth	*S*	3	7 4

Ely.

April	1	Cambridge	*A*	120	0 0

Exeter.

Mar.	25	Veryan	*S*	3	7 7
April	17	South Molton	*S*	8	5 6
	21	Bratton Fleming	*S*	2	8 0
	28	Heavitree	*S*	8	10 0

Gloucester and Bristol.

Mar.	14	Bristol	*A*	3	0 0
	15	Swindon, St. Mark's	*S*	1	10 0
	19	Highworth	*S*	6	12 4
	21	Bristol	*A*	4	19 6
	30	Ditto	*A*	2	2 0
April	3	Leckhampton	*S*	3	5 9

Hereford.

Mar.	20	Hereford	*A*	45	16 0

Lichfield.

Mar.	5	Lilleshall	*S*	2	2 0
April	29	Cotes Heath	*O*	1	0 0
	30	Penkridge	*S*	6	0 0

Lincoln.

Mar.	11	N. Hykeham	*S*	1	7 8
April	30	Gainsborough, Holy Trinity	*O*	2	2 4

Llandaff.

Manchester.

April	9	Whitworth	*S*	£6	10 0
	9	Norden	*S*	1	8 0
	12	Rochdale, Parish Church	*S*	8	11 6
	12	Rochdale, St. Ann Street School	*O*	1	0 0
	15	Spotland	*S*	2	7 0
	18	Smallbridge	*S*	3	0 0

Norwich.

Mar.	2	Diss	*S*	4	0 0
April	2	Walsoken	*S*	2	9 7
	11	Gately	*S*	2	7 4
	11	Brislay	*S*	1	12 10
	13	Norwich Diocesan	*A*	33	17 6
May	2	Happisburgh	*S*	2	7 4
	14	Great Yarmouth	*S*	2	5 6
	21	Swaffham	*S*	8	0 0

Oxford.

Mar.	23	Newton Purcell	*S*	1	12 6
April	8	Lane End	*S*	1	0 3
	16	Old Windsor	*S*	2	5 11
May	22	Charlbury	*S*	3	0 0

Peterborough.

Mar.	14	Staverton	*S*	2	5 5
	20	Market Harborough	*A*	5	0 0
April	9	Little Houghton	*S*	4	5 8
May	21	Hathern	*S*	3	1 1

Ripon.

April	3	Forcett	*O*	2	6 0
	15	Kirklington, *in lieu of*	*S*	1	1 0
	26	Chapel Allerton	*S*	7	10 0
	30	Farnham	*O*	1	4 0
May	22	Spofforth	*S*	7	5 6

Rochester.

Mar.	1	Elmdon	*A*	3	2 0
May	21	Barking Church Union	*A*	8	8 0
	28	Hockerill	*S*	7	10 0

Salisbury.

St. Asaph.

Mar.	15	Welsh Frankton	*O*	0	15 7
	15	Whittington	*A*	1	12 2

St. David's.

Mar.	25	Ystradgynlais	*S*	2	10 0
	27	Crickhowel	*S*	2	10 0
	27	Lampeter College Chapel	*S*	4	18 2
	27	Lampeter Church	*S*	1	8 7

Worcester.

Mar.	12	Martley	*S*	4	13 10
	26	Solihull Church Fund	*A*	9	11 6
April	3	Hatton	*S*	4	0 8

Sodor and Man.

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled "An Act to abolish Church Briefs, and to provide for the better "Collection and Application of Voluntary Contributions, for the purpose "of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

Treasurer:—HENRY HOARE, ESQ.

Secretary:—REV. GEORGE AINSLIE, M.A.

Assistant Secretary:—REV. C. B. REID, M.A.

Chief Clerk:—MR. H. DUNNING.

Bankers:—MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.

Number of Places assisted by the Society to 18th March, 1867	5,228
New Churches erected	1,441
Old Churches rebuilt or enlarged	3,787
Number of Additional Seats obtained	1,385,584
Number of Free Seats	1,057,908
Amount contributed by the Society	£749,733
Number of *Mission Churches* aided	53
Amount contributed	£1,784
Number of *Repair Funds* deposited with the Society	175
Amount invested	£39,245

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

The Church-Builder.

No. XXIV.

Biographical Sketches.

No. V. JOSHUA WATSON, Esq.

IN our No. for January of this year, we gave a biographical notice of one of the founders of the Incorporated Church Building Society, the late Mr. William Cotton, whom Bp. Blomfield used to denominate his "lay Archdeacon." We now propose to offer some account of another of its founders, the late Mr. Joshua Watson[1], who earned from his contemporaries the title of "the lay Archbishop."

Mr. John Watson, father of the subject of this Memoir, was a native of Cumberland, but migrated to London, where he established himself as a wine-merchant on Tower-hill. He married Dorothy Robson, and had two sons, John James Watson, afterwards Rector of Hackney, Middlesex, and of Diggeswell, Herts, and Archdeacon of St. Alban's; and Joshua, who was born on Ascension-day, May 9, 1771.

After receiving an education specially adapted to prepare him for commercial life, Joshua was taken by his father at the age of fifteen to assist him in his counting-house. On attaining his majority in 1792, he was admitted as a partner

[1] The particulars of this brief sketch are derived mainly from Archdeacon Churton's very interesting "Memoir of Joshua Watson." Parker.

in the business. "After continuing so employed long enough "to establish his character as an intelligent and upright man of "business, his father having now retired from active life, he "was, about the year 1810, sought out and required to become "a partner in a house of the same kind in Mark-lane; and here "it is supposed, that, chiefly by executing Government contracts, "he made the whole of his retiring fortune."

On the 15th of June, 1797, he married Mary, daughter of Thomas Sikes, Esq., banker, in Mansion-House-street, and niece of the Ven. Charles Daubeny, Archdeacon of Sarum. Of the issue of this marriage, one daughter only lived beyond childhood; their first-born son, Joshua Barnston, and an infant, Henry, both dying in the year 1802.

Although engaged in the pursuits of commercial life, Mr. Joshua Watson took an earnest interest in the proceedings of Societies in connexion with the Church of England, and as a member of their Committees assisted in their management with great perseverance and regularity of attendance. In the year 1811, the National Society for the Education of the Poor in the Principles of the Established Church was founded, partly through his instrumentality, and he undertook the office of Treasurer. In 1814 he retired from business, and, so much was his attention to Church progress valued, that his friends "hailed his release as a matter of congratulation 'for the sake "'of every thing that is solid and valuable amongst us[2].'"

In 1814 he rendered important service in an effort of benevolence occasioned by the war on the Continent. "A Com-"mittee," says Archdeacon Churton, "was sitting in London "for the relief of the manufacturing districts; and there were "efforts required to lighten the distress of the working classes "in Shoreditch and Spitalfields. Joshua Watson had a part to "discharge in all such labours. But his greatest public service "was displayed in the conduct of the fund for the aid of the "sufferers in Germany, after the close of the desolating campaigns "which marked the last years of Napoleon. Then he had a "noble opportunity, which he is confessed to have used in the "grateful admiration of all who witnessed it, of consecrating

[2] Dr. Wordsworth, Master of Trinity College, Cambridge.

"his remarkable skill as a man of business to the cause of "charity, humanity, and true patriotism. The great misery "which prevailed in those districts of Germany had at an early "date in the year suggested a plan for its relief. An association "was formed with great energy and liberality in the City of "London, to which Joshua Watson was a subscriber, and had a "seat at the board by which its funds were administered. But "he was not content without a further extension of the benefit, "under more direct religious influence. He went to Archbishop "Manners-Sutton, and represented to him that it was due to "the honour of the Church of England in the eyes of Europe "that she should not be left behind in such a work of mercy, "and at such a time. The Archbishop answered his appeal as "he was wont to do; he would consent to originate a subscription "in Westminster, if Mr. Watson would manage the details. "Eventually it was arranged that Mr. Watson should be secre-"tary, with the assistance of Mr. Ackermann, an intelligent "native of the fatherland. The plan prospered, and was for-"warded by many most influential persons. A King's letter "was obtained for a collection in the churches, and Parliament "made a grant of 100,000*l.*, payable to the Archbishop. But "Archbishop Sutton had so great a dread of becoming a public 'accountant, that he would almost have declined the trust, had 'not Joshua Watson again come to his assistance, and made 'such an arrangement with the Bank of England as relieved 'him from the toil of figures and calculations. By a skilful 'co-operation with local Committees formed on the Continent, 'the disbursement and distribution of the money was so 'managed, that Sir George Rose, who was so long conversant 'with the business of the Treasury, declared that no such 'specimen of clear and exact accounts as this had ever come 'under his eye."

For his services to this Fund he received the personal thanks of Queen Charlotte. "I thank you, sir," she said, "for your kindness to my poor countrymen." The King of Prussia presented him with a valuable ring; the King of Saxony with a pair of Dresden vases; and the Patriotic Society of Hamburg with a gold medal and diploma.

"Subsequently the Waterloo Fund, a sum of near 500,000*l.*,

"raised for the widows and orphans of those who fell in that "short and glorious campaign, was left very much to his "management and that of one other member of the Committee "to which it had been entrusted."

In 1814, he was elected Treasurer of the Society for Promoting Christian Knowledge, "an office to which he was "invited in the words of Archdeacon Cambridge, 'by the uni-"'versal request of archbishops, bishops, priests, and deacons,' "and in which the Church witnessed for many years his constant "and untiring services. He was publicly elected at a very full "meeting of the Society, June 3, 1814, held at the old house in "Bartlett's Buildings. Archbishop Manners-Sutton presided, "and in proposing the question, which had been previously "moved by Archdeacon Pott, enlarged in an address of dignity "and grace on the character of the Treasurer elect, 'whose "'talents and unwearied zeal for whatever was most dear and "'valuable,' had been long known to him from the charitable "labours in which they had been associated together, or in "which he had sought and obtained his counsel, or profited by "his experience."

In the same year he was elected on the Court of Assistants of the Corporation of the Sons of the Clergy. In this year also he had the gratification of witnessing the foundation of the See of Calcutta, a measure which many attached members of the Church had long endeavoured to accomplish, as most important to the promotion of scriptural Christianity in the East Indies. His friend, Archdeacon Middleton, was consecrated as its first Bishop on May 8, 1814.

In February 1816, he was appointed Joint-Treasurer of the Clergy Orphan Corporation, his coadjutor in the office being Archdeacon Owen.

About this time, the deficiency of Church accommodation as compared with the increasing numbers of the population strongly engaged the attention of thoughtful members of the Church, and it was resolved to attempt a remedial measure by the foundation of a Church-building Society, to be supported by voluntary contributions. Mr. Joshua Watson took a lively interest in promoting this important movement. The Society, which was formally instituted on the 6th of February, 1818,

under the title of The Society for Promoting the Enlargement and Building of Churches, appears at first in his private diary under the name of The Church-room, or Free Church Society. "July 4, 1817. Church Room Society. Appointed to pre- "pare an address to the public, to precede rules, &c."

In the same year, 1818, a Parliamentary Grant of 1,000,000*l.* having been made for building New Churches, a body of Commissioners was appointed to administer it, and among them Mr. Joshua Watson took his seat at the Board.

While thus actively employed, and devoting himself to the promotion of the best measures for diffusing the influence and the blessings of the Church, he very naturally attracted the attention of his coadjutors, who were not slow in expressing their high sense of his services. At a meeting of the Archdeacons of the Diocese of London, Feb. 1818, for the distribution of some public charity, Mr. Joshua Watson came under discussion. After alluding to his talents as a Treasurer, "they went on," it is stated in a private letter from Archdeacon Watson, "to "other matters, and agreed, not only that all the best interests "of the Church were infinitely more indebted to Joshua than to "any other individual who could be named, but that all the "highest authorities in it felt and acknowledged as much; and "that, though so complete a man of business himself, the "Archbishop always appeared at a loss, and without his right "hand, when Joshua chanced to be absent." A more public recognition of his services was given in the following year, 1819, when the University of Oxford conferred upon him, at the Commemoration, the honorary degree of Doctor in Civil Law, a distinction which his friends had at first some difficulty in persuading him to accept.

Towards the close of 1819, he succeeded in purchasing a long lease of Ely Chapel, Ely Place, Holborn, at a cost of about 1,700*l.* cash or 6,000*l.* stock, and presented it to the National Society for the use of their Central School.

In the year 1825, Mr. Joshua Watson performed a public service of a very different kind, but one which will by many be considered as of high value, and worthy of grateful record, in the republication of a Book of Devotions, which, notwithstanding its great excellence, had for upwards of a century fallen into

disuse, "Hele's Select Offices of Private Devotion." H printed the first edition of the renewed issue, at his sole cos and made a gift to "The Clergy Orphan School" of the enti proceeds arising from the sale. Bishop Blomfield, in his Prefac to his own widely circulated Manual of Family Prayers, thu alludes to this act of liberality: "To those persons who wis "for a more comprehensive and systematic manual of privat "devotion, I would recommend, in the strongest manner, th "'Select Offices of Hele,' an improved edition of which ha "been published for the benefit of the Clergy Orphan Schools "by one of the best and most liberal friends of that excellen "institution." The Society for Promoting Christian Know ledge adopted it on its list of publications, and under it auspices the volume has attained a large circulation, whil various portions, separately printed, have also been used most extensively.

The severe commercial crisis of 1825 occasioned considerable pecuniary loss to Mr. Joshua Watson, through the failure of a bank, in which some of his near friends and connexions were concerned. This misfortune was not, however, an unmitigated evil, inasmuch as it called forth much kind sympathy from numerous friends, and more especially from Archbishop Manners-Sutton, who in the most delicate and considerate manner offered him assistance. This was declined as not being imperatively necessary, but not without a feeling of sincere gratitude for the proposal. "Judge Park had been," says Archdeacon Churton, "with the Archbishop on the day before the interview, and the "Archbishop sought counsel from him as from a common friend. "'Judge,' he said, 'I can tell you, I could not love that man "'more were he my own son.' The same generous sympathy "was evinced by Bishop Blomfield; and probably others of the "Bishops had expressed it to the Archbishop, as his words "seemed to imply."

In 1828 he resigned the Treasurership of the Clergy Orphan School, "his late illness having persuaded him to seek relief "from a portion of such accumulated charitable duties." Yet, notwithstanding, he took part, in the same year, in the great effort made by the Church to uphold the principle of the indispensable union of religious with secular education, by the

foundation of King's College, London[3], and allowed himself to be nominated a member of the Council.

In 1831 he suffered a severe domestic loss by the death of his wife, after an illness of a few months.

In 1833, finding his strength no longer equal to the pressure of his numerous official engagements, he resigned the Treasurership of the Society for Promoting Christian Knowledge. On this occasion Archbishop Howley, and Bishops Blomfield and Van Mildert, joined in expressing publicly their high sense of the services which he had for so many years rendered to the Society, and their deep and sincere regret at his retirement.

About this time, the very general alarm which prevailed among members of the Church on the subject of proposed alterations in the Liturgy, and other measures conceived in an unfriendly spirit, occasioned the presentation of an Address to the Archbishop, signed by more than seven thousand of the Clergy, pledging them to support him in promoting improvement without altering the fundamental principles of the Church. A document to the same effect was prepared immediately afterwards in the form of a Lay Declaration. Its composition was entrusted to Mr. Joshua Watson, and it received, in a short time, the signatures of 230,000 heads of families.

The years 1836 and 1837 were marked by the foundation of two Societies which have rendered very important services to the Church, viz. the Church Pastoral Aid Society, and the Additional Curates Society. Shortly after the institution of the former, it appeared that harmonious action among its principal managers was unattainable, in consequence of differences of opinion on points which both parties deemed to be essential. A strong body of its supporters, therefore, seceded, and determined to found a separate Society to be carried on in accordance with their own principles[4]. Mr. Joshua Watson,

[3] In the short space of three months the sum of 100,000*l.* was raised, in donations and shares, in its behalf.

[4] The propensity of earnest-minded men to differ in religious matters, and to insist unyieldingly on the points of difference, which unhappily has formed a prominent feature in ecclesiastical history from the earliest days of Christianity, has, in the present instance, been over-ruled for good. The

although not a member of the Pastoral Aid Society, took a warm interest in the subject, assisted in the institution of the new Society, himself drawing up its constitution, and undertook, conjointly with Mr. Benjamin Harrison, the office of Treasurer. His pecuniary contributions to its funds were, a donation of 500*l.*, and an annual subscription of 100*l.*, which he continued to the close of his life.

In 1839, he sustained a severe loss by the death of his only brother, Archdeacon Watson, who had not only been united with him in the bonds of sincere brotherly affection, but had been his neighbour, counsellor, and fellow-helper, in works of piety and charity, for a long series of years. But a still deeper affliction was at hand. In the following year his daughter died in childbirth. He was now, and for the remainder of his days a "lone" man, a widower and childless. He found comfort in humble resignation to the Divine will, and in the tender and affectionate care of his nieces. To one of them we are indebted for the closing portion of Archdeacon Churton's Memoir, full of interesting details of his domestic life and conversation, and giving a picture of the declining years of a good man, which can scarcely be read by any one without profit and edification.

In 1842, he resigned the Treasurership of the National Society, having held it for thirty-one years.

In 1847, he had the gratification of witnessing the consecration of the church of St. Barnabas, Homerton, in the parish of Hackney, erected at his sole cost, and in fulfilment, as he considered, of his late brother's wishes. Subsequently, in 1852, he added a north aisle, to give further accommodation. We should have been glad to learn the total outlay occasioned by this labour of love, but the particulars are not given.

During the later years of his life he was often attacked by illness, but he nevertheless survived nearly all his early

simple object of the original projectors of the movement was, to afford to Incumbents of poor and populous parishes assistance in their ministerial duties. There can be little doubt, that the institution of two Societies, representing two separate schools of thought, has resulted in a far larger sum being raised, than would have been obtained by the agency of a single Association. The annual revenue of the two together is about 60,000*l.*

friends, until at length, "having served his own generation," he sank to his rest, in the 84th year of his age, on the 30th of January, 1855.

On the Sunday after his funeral, memorial sermons were preached, at Hackney by Archdeacon Churton, and at Homerton by Canon Wordsworth, both of which were published.

Probably no other private lay member of the Church of England, in the present century, has acted a more influential part in ecclesiastical affairs than the subject of this Memoir. Endowed with sound sense, intelligent, and industrious, he spent the earlier part of his life in commercial pursuits, and acquired those habits of business, and that knowledge of finance, which enabled him in after years to superintend so ably and efficiently the pecuniary concerns of the religious Societies with which he was connected. His religious disposition led him, as a young man, to form friendships with clergymen and laymen who took an interest in the prosecution of works of piety and benevolence. Among these may be mentioned, the Rev. Jonathan Boucher, Vicar of Epsom,—William Stevens, Treasurer of Queen Anne's Bounty, the founder of the club, "Nobody's Friends,"—Sir John Richardson, Judge in the Court of Common Pleas,—the Rev Thomas Sikes, of Guilsborough, afterwards his brother-in-law,—the Rev. H. H. Norris, with whom he lived on terms of close intimacy for upwards of fifty years,—the Rev. William Van Mildert, afterwards Bishop of Durham, who used to submit his theological works to him for revision before publication, —the Rev. Christopher Wordsworth, subsequently Master of Trinity College, Cambridge,—and others, whom it is needless to enumerate. Doubtless his intercourse with these friends tended greatly to increase his public usefulness, both from the opportunity which it afforded him of comparing his own views with theirs, and thus of anticipating and avoiding difficulties beforehand, and from its tendency to strengthen his own inclination towards the pursuit of the highest and worthiest objects.

His friendship also with two of our early Colonial Bishops, Dr. John Inglis, of Nova Scotia, and Dr. William Grant Broughton, first Bishop of Sydney, of whom many interesting particulars are given in Archdeacon Churton's Memoir, deserves especial notice, as tending to connect him, by the ties of per-

sonal intimacy, as well as public feeling, with the fortunes of the Colonial Church.

Before his retirement from business, he devoted considerable time to attendance at the Committee meetings of religious Societies; but, when at the age of 43 he relinquished it altogether, he was enabled to devote himself without distraction to these avocations. The National Society for the Education of the Poor,—the Society for Promoting Christian Knowledge,—the Church Building Society,—the Commission for Building New Churches,—the Clergy Orphan Corporation,—the Sons of the Clergy Corporation,—the Society for the Propagation of the Gospel in Foreign Parts,—and, later, the Additional Curates Society,—all found in him a constant attendant at their meetings; while of four of these institutions he filled the responsible office of Treasurer. Nor did he content himself with managing and distributing funds contributed by others. At a time when large contributions to religious objects were comparatively rare, he was remarkable for the scale of his donations. His perfectly independent position also gained for his opinions and advice a weight which they would otherwise not have enjoyed.

Of the real value of his services two tests may be adduced.

The first is the implicit confidence reposed in him by Archbishop Manners-Sutton. Having no private claims upon the Archbishop, he won his esteem and regard, by the exhibition, in the conduct of public business, of zeal tempered with discretion, sound judgment, personal assiduity, and loyalty to the ecclesiastical system under which his lot had been cast. By Archbishop Howley also, and other prelates and dignitaries, he was regarded with similar feelings; and to this intimate union with the Heads of the Church were mainly owing the power and influence which he exercised.

A second test is afforded by "results," as evidenced by the National Society, the Church Building Society, the Additional Curates Society, and the Colonial Episcopate [5].

[5] The following statement should be added as showing the influence of his measures in promoting the expansion of the Society for Promoting Christian Knowledge. "He had, with H. H. Norris, become a member of "the Society for Promoting Christian Knowledge a little before the close of

"The origin of the National Society," says Archdeacon Churton, "is to be attributed to the meeting of three friends at the "house of the subject of this memoir; the resolution to attempt "the great work was shared first by only three counsellors, "John Bowles, H. H. Norris, and Joshua Watson." To the institution of the National Society it is mainly owing, under Providence, that the education of the humbler classes in England and Wales has maintained its religious character, and that the bounty of Parliament, now amounting to an annual grant of from half to three quarters of a million, is so largely shared by schools in connexion with the Church of England. "There are at the present moment 12,594 schools in connexion with the Incorporated National Society, attended by 1,199,534 children [6]."

The Incorporated Church Building Society, which he assisted in founding, had received up to the close of last year three quarters of a million sterling, and had aided 5,131 places in England and Wales; additional sittings to the extent of 1,365,245, the greater portion free, being thus obtained.

The Additional Curates Society raises a revenue of nearly 25,000*l.* per annum, and assists in providing between 300 and 400 additional Clergy for poor and populous Parishes.

Lastly, the Colonial Episcopate, in the increase of which he took a warm and influential interest in the early part of the century, when the subject was comparatively new, and in a somewhat hopeless condition, has proved successful beyond all expectation in multiplying the agencies of the

"the last century. In recalling those times he used to say that 'they were "'both reformers,' so much so, that a worthy dignitary of the London "diocese predicted that their schemes would ruin the finances of the Society. "However, its income was shortly trebled by the formation of District "Committees; and from this measure, of which he used to attribute the "chief credit to Christopher Wordsworth, a further most beneficial result "followed, as an organization was prepared which greatly aided the establish-"ment of the National Society. These District Committees had the effect "of making those operations, which had been almost confined to London, "then first felt in remote corners of the country; and the impulse from "without was not long in being communicated to the centre."—Archdeacon Churton's Memoir, vol. i. pp. 94, 95.

[6] Archdeacon Bickersteth's Letter to the Duke of Marlborough, p. 5, 1867.

Church of England for the evangelization of our Colonial dependencies.

Notwithstanding the success of his unwearied exertions to promote in so many ways the works of charity of the Church of England, he was remarkable for a deep spirit of humility, and hesitated to assume to himself the credit which his contemporaries justly assigned to him. "One Sunday in Novem-"ber," says his biographer, (he was then in his seventy-eighth year,) "we had been reading Bishop Taylor's Sermon 'On "'doing God's work deceitfully:' he was resting afterwards "in his arm-chair, and hearing a sigh, I went up to him, and "asked if he was weary? 'No.' 'Sorry?' 'Yes.' The in-"telligence of the death of the Archbishop of York had come "in the morning, and I guessed his thoughts were upon that: "but he said, 'No; for 'doing work deceitfully:' you have been "stinging me[7].'"

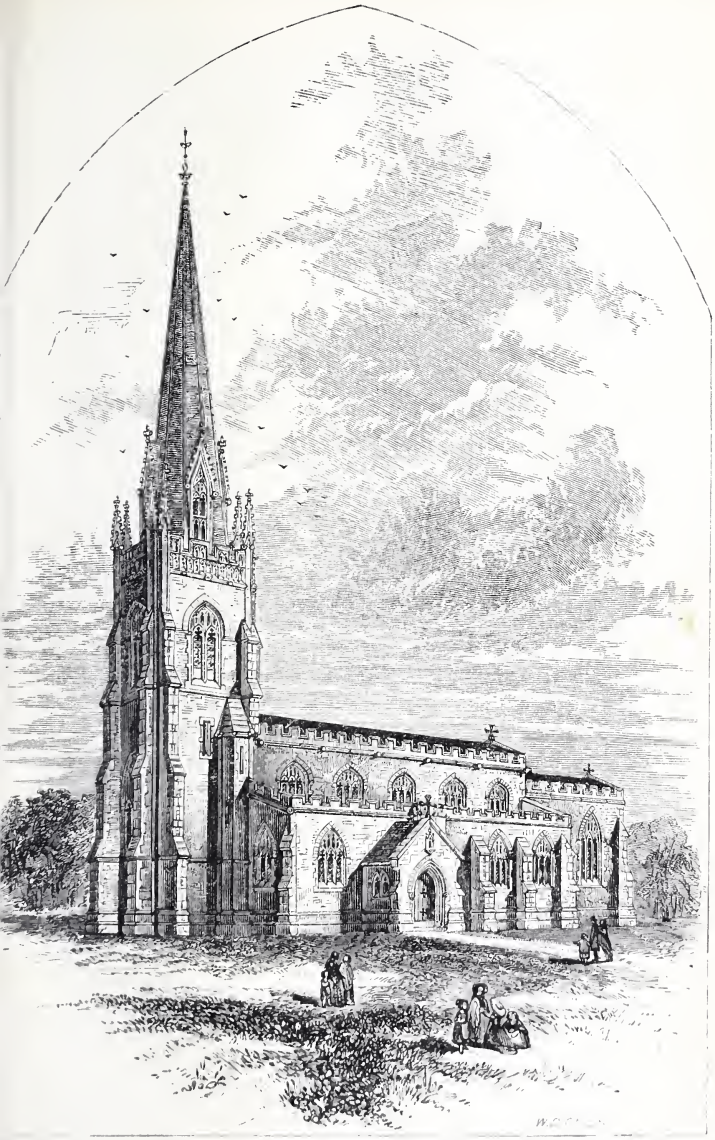
Among the lay worthies of the Church of England in modern times, Mr. Joshua Watson occupied a position by himself; he has had no successor. Many excellent laymen give their services ungrudgingly to the promotion of the voluntary efforts of the Church, but we look in vain for one of like influence; we have no "lay Archbishop." The combination of qualities, which rendered him a safe and useful adviser to those with whom alone would rest the responsibility of the measures adopted, is not often met with. And we think that the younger members of the Church, who desire to take part in works of religious usefulness, will do well to study the conduct which he pursued, and the principles on which he acted.

W. R.

Parish Church, Castle Cary.

THIS Church was built A.D. 1500. It is a fine structure of the Perpendicular period; it is placed upon an eminence, and is seen from all sides to great advantage. Our engraving in all respects faithfully represents the building, except that the

[7] Memoir, vol. ii. p. 257.



Architect,] [Mr. B. Ferrey.

Parish Church, Castle Cary, restored.

artist has omitted the *parvise* over the south porch, which is a very interesting and picturesque feature of the church.

The church partakes strongly of the general character belonging to the Somersetshire churches, with its embattled walls, perpendicular windows, arcades, &c. The cost of its restoration was 2,684*l.*, exclusive of special subscriptions for an open roof to the chancel, a reredos, four stained glass windows, and some other decorations. The Incorporated Society made a grant of 210*l.* towards the work, and the Diocesan Society gave 150*l.* The Parish Vestry agreed to an increased church-rate, in order to borrow 1,300*l.* from the Exchequer Loan Commissioners; and it is worthy of note that the principal Dissenters in the parish gave their *zealous* support to this increased rate.

From want of proper church room, and on account of the miserable condition of the church before its restoration, the people had become much dispersed, and four dissenting meeting-houses, which had been recently erected, were well filled. Since the restoration, however, the church has been well attended. Provision too is now made for the children of the church schools, for whom previously no accommodation existed.

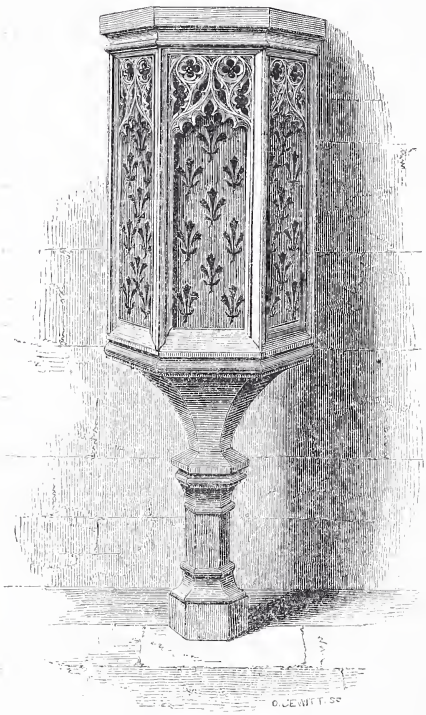
As in most cases, church and parish had fared alike; and here both had been permitted to go sadly to decay. The church had been much disfigured by all sorts of awkward contrivances for obtaining more room; and not only was the building blocked up with old-fashioned pews of all conceivable shapes, and possessing the utmost amount of inconvenience, but the whole fabric from base to spire was in a state of great dilapidation. The parish was hardly better off; for previous to the incumbency of the present Vicar, there had been no resident Vicar for nearly 200 years. Before its restoration, the church afforded accommodation for only 403 persons, out of a population of 2,000, and many of the seats were practically unavailable. There is now room in the church for 743 persons, and a large proportion of the seats, but unfortunately not all, are unappropriated. The present state of this church and parish is an encouraging evidence of the good brought about by the restoration of God's house to its becoming beauty and order.

Stones of the Temple.

No. XVI. THE PULPIT.

"Because the Preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs."—Ecclesiastes xii. 9.

"IT'S curious to watch," continued the Vicar, "how the Pulpit and the Gallery have kept company in rising higher and higher. At first the pulpit was placed at a moderate height above the congregation, and then the church improvers (?) were usually contented with erecting a small low gallery at the west end of the church. It is true that was bad enough; for in order to construct it, it was nearly always found necessary to fill in the tower arch and to hide the western window—often the most beautiful features in the church; and then the organ was taken up into this gallery, and the singers followed it; and nothing, you know, could be more inconvenient than that those who help to lead the services of the Church, should be *behind* those they profess to lead. But when people had once tasted the luxury



Ancient Stone Pulpit.—North Kilworth, Leicestershire.

of sitting in a church gallery, the demand for it rapidly increased, and my Lady Pride, who had very comfortable crimson-cushioned seats in her box at the Theatre, could not be content without an equally comfortable and elegant *box* in the gallery at her Church, where she could see all the people quite as well as in her box at the theatre, and had such a good view of the pulpit and its occupant, that, with a good opera glass, she could even read the manuscript from which the clergyman was preaching. As the taste spread, of course galleries multiplied, and not only extended in a lateral direction over all available parts of the church, but sometimes mounted up one above another (as witness many of our London churches) till they almost touched the very roof. Indeed, to build a new gallery, was one of the most popular things a local magnate could do; and even Members of Parliament, who desired to make sure of their next election, could hardly adopt better means for recommending themselves to their constituents than by disfiguring their church with one of these hideous structures, and recording the same on some conspicuous part of the church[1]. But worse still; these galleries were sometimes even still more nearly connected with the political parties of the day. I know one church[2]—and that is not the only instance—in which are galleries, having complete opera boxes, furnished with luxurious chairs, stoves, &c., and every box is a two-pound freehold, and the boxes are, from time to time, advertised for sale, with the inviting recommendation that they each *give a vote for the county*. One great piece of presumptuous vanity connected with these galleries, is the numberless instances in which the names of churchwardens, that otherwise would have been unknown to fame, have been emblazoned upon them."

"You remember, no doubt," said Mr. Acres, "the inscription in large gilt letters that covered the front of our old gallery—'This gallery was erected A.D. 1716, Thomas Grubb and Matthew Stokes, Churchwardens; enlarged and newly painted and ornamented A.D. 1760, Peter Jenks, and Samuel House, Churchwardens.' I believe I have read that inscription thousands of times, and those names used even to haunt me in my dreams. Had those churchwardens been four of the greatest

[1] Hythe church, Kent, for instance. [2] Chertsey, Surrey.

saints in the calendar, it would have been almost impiety to emblazon their names so conspicuously as thus to force them upon one's notice during the whole service. If, however, tradition does not speak falsely of them, those men were by no means too correct either in their private life or in their parish accounts. But let them be ever so good, people who go to church for Christian worship don't wish to have the names and exploits of these worthy men staring them in the face every moment they are there. But I beg your pardon, Mr. Vicar, I interrupted you when you were speaking of the pulpit."

"Well, you know, when the gallery had reached the ceiling, it could go no higher; but its upper tenants could no longer see the preacher. So the pulpit rose too, and sometimes took its place before the altar, so as completely to hide it from most of the congregation; nay, I have seen it even over the altar itself[3]. Then the prayer desk came climbing up after the pulpit, and then the clerk's desk came creeping up below them, till that, too, became one of the most conspicuous and important objects of the church. Thus the three together grew into that clumsy, unsightly mass, which has been not inaptly called the *Three Decker!*"

"Ah, I shall never forget poor old Mowforth's perplexity," said Mr. Acres, "when he looked about for his peculiar box in our restored church. First he looked doubtingly at your prayer desk; then he examined the lectern from which you read the lessons; then he looked with some faint hope at the pulpit; at last he came to me and said, 'Please, sir, which of these is to be my place?' and his look of dismay was indescribable when I told him that, as you intended that henceforth the choir should lead the responses, he would be absorbed in the congregation, and would in future be able to take his place with the rest of his family. But the man is a sensible fellow, and he confessed to me the other day that he considers the new arrangement a great improvement, and wonders the people could have so long endured the duet service in which only the voices of the parson and himself could be heard. But we have again wandered a little from our subject. Let us go back to the pulpit; it must have a history of its own, like every other part of the

[3] One of the churches in Edinburgh, for instance.

church. Will you kindly enlighten me and our friend here on the subject? for it must be one of much interest to us both."

"Well,—to begin at the beginning—I suppose we must look for the origin of our pulpits in the 'brazen scaffold' which Solomon set 'in the midst of the Temple[4],' and the 'pulpit of wood[5]' from which Ezra read the Book of the Law. There are in this country many very beautiful examples of ancient pulpits; these are with but very few exceptions constructed of *stone*, and very generally of the same date as the church itself. Sometimes they were erected outside the church[6], but usually in the place where we are still accustomed to see them. Sometimes stone pulpits were quite separate buildings, erected in some much frequented place, usually near a cathedral or other church[7]. 'In the ancient rites of Durham there is mention of a "fine iron pulpit, with iron rails to support the monks in going up, of whom one did preach every holiday and Sunday at one o'clock in the afternoon." This was situated in the Galilee, or western division of the church, which was open to the public even when the entrance to the rest of the church was interdicted[8].' Although the most beautiful pulpits, both ancient and modern, are of stone,—many of them being richly carved and inlaid with costly marbles,—yet the greater number are made of wood. By a canon of 1663 it was ordered that pulpits should be placed in all the churches of the country not already provided with them. The pulpits then erected were in almost every case made of wood, and their pattern has since then been generally, though by no means universally, followed. A curious appendage to the pulpit, sometimes found, is the hour-glass[9]; whether this was placed there for the information of the congregation as to the progress of the hour, or to teach them its

[4] 2 Chron. vi. 13. [5] Nehem. viii. 4.

[6] As at Magdalene College, Oxford.

[7] Such an one formerly existed near the cathedral of Exeter.

[8] "Parker's Glossary of Architecture," Part i., page 171.

[9] It seems most probable that the last of these was the real object. In some old Discourses the following phrase is met with:—"Let us now take another *glass*," meaning another period of time to be measured by the hour-glass; and the preacher reversed the glass at this point. The iron frame of one of these hour-glasses still exists in the church of Stoke Dabernoun, Surrey; and doubtless others are to be found elsewhere.

own solemn moral, or as a guide to the preacher respecting the length of his discourse, I cannot say. Another adjunct to the pulpit is the sounding-board, or, as it should rather be called, the *lid* or *cover* of the pulpit; and a thing more useless, and usually more ugly, one cannot conceive. It certainly always seems to me rather to impede the sound of my voice than to assist it; and then they have, to say the least, a most uncomfortable appearance; and though I never heard of the accident really happening, yet it always appears to be on the point of falling and crushing the poor preacher below it[1]. It is not, however, difficult to trace the origin of these covers to the pulpit, for they were really necessary where the pulpits were separate buildings,—as at St. Paul's Cross,—in order to protect the preacher when the weather was inclement. At St. Paul's Cross, and at the Cross Pulpit at Norwich, and probably elsewhere, not only the preacher, but also the audience, were provided with such a shelter[2]."

"Will you kindly tell us," said Mr. Dole, "why you discarded the large handsome velvet cushion that was once on your pulpit, and have, instead, adopted the embroidered piece of velvet which now hangs in front of the pulpit?"

"Well, as a matter of taste, I think you will say that the present beautiful frontal, with its richly-embroidered cross, is an improvement upon the old cushion. But I discarded the old big *pillow*—for such, indeed, it was—not only because it was unsightly, but also because it was useless, for my head is not so much more tender than those of the congregation, that I require a pillow to rest it on during my private devotions; and as I am not accustomed to perform the part of a mountebank in the pulpit, or, as some say, to use much *action* when preaching, I need no such protection in order to preserve my limbs safe and sound. But, besides this, there is a manifest objection to these high cushions, as undoubtedly they tend to impede the sound of the preacher's voice[3]; so I was very glad to get rid of

[1] Some few of these sounding boards are, however, very handsome. At Newcastle a sounding board is a representation of the spire of the church.

[2] "Gent. Mag." vol. 50, page 364.

[3] See a curious letter on this subject in the "Gentleman's Magazine," vol. 50, page 527.

your handsome cushion, and adopt our more convenient and more beautiful pulpit frontal."

"I often think," said Mr. Acres, "if the old pulpits could speak, what a strange account they would give of the various preachers that have occupied them. Take our own old stone pulpit for instance. In early times, of course, there were only sermons at long intervals, perhaps often dependent upon the occasional visits of some old preaching friar. At length there came the quaint old Homilies of the Church; then there came an interruption to all true religion and order, and the old pulpit poured forth the mad ravings of the fanatical Puritans who got possession of it; now and then came a noisy soldier to hold forth, and there was,—as our old registers show,—the *Reverend* Ebenezer Bradshaw, the Presbyterian, who left his snuff and tobacco shop to enlighten our poor benighted people; next came the *Reverend* Obadiah Brent, late of the 'Green Dragon,' the Independent preacher; and then the *Reverend* Jabez Zanchy, the baker of Starchcombe, the Anabaptist preacher[4]; then there was a century of long learned essays, freely interspersed with Greek and Latin; so that, if the prayers were said in a language 'understanded of the people,' the sermon certainly was not. Following upon this came what we may call the *muscular* style of preaching,—usually extempore,—requiring the pillows of which you have been speaking, to save the knuckles of the preacher from entire demolition. Thank God, amid these many changes, there have always been some good men to be found in our pulpits; but, for my part, I like the quiet, sober, persuasive style, which—saving your presence, Mr. Vicar—I am thankful to say, characterizes the sermons at St. Catherine's. I think sermons cannot be too *practical;* and, whilst they should be addressed both to the heart and the intellect, they should most of all be designed to touch the *heart*."

> "At church, with meek and unaffected grace,
> His looks adorn'd the venerable place;
> Truth from his lips prevail'd with double sway,
> And fools, who came to scoff, remain'd to pray."
>
> *Goldsmith's "Deserted Village."*

[4] See Walker's "Sufferings of the Clergy Epitomized," page 310.

An Example to Church Builders.

AT the ceremony of laying the foundation-stone of the new Church at Thornton Hough, Neston, Cheshire, Mr. Hurst, who is its founder, and who is also providing schools and a parsonage-house at his own cost, addressed a few homely words to those assembled, intimating that in the new church there would be no charge made for its occupation, that it would be entirely free to all, that when inside the church-door he and they would be on the same footing, and that any one who went early to church, and went there before him, would or could take precedence of himself in respect to seats.

R. H. N. B.

Church Organs.

No. I. THEIR POSITION.

IN our recent Numbers we have alluded to Church Bells; we now propose taking up the subject of Organs, as holding about the same position, among the accessories of Divine Worship. The history of the organ has been so ably and clearly treated by competent writers during the last few years, that it is quite needless for us to recapitulate the well-known facts connected with its introduction into churches.

Our object, therefore, will be rather to deal with the present use and arrangement of the organ, than with its history. As there can be no doubt that (except in very highly-trained choirs) an instrument of some kind is required to keep the voices together, so the public opinion of the present day will no doubt decide that the organ is the instrument which should conduct the musical portion of our services. Taking this for granted, the first thing to be settled is, What is the position the organ should occupy in our Churches? As regards the mere sound of

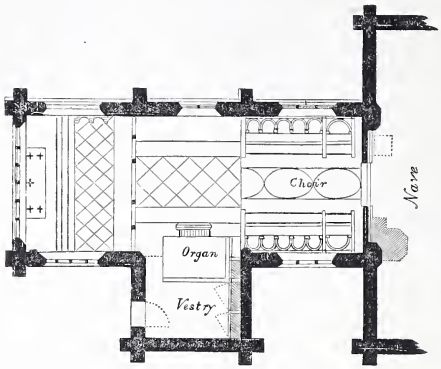
the instrument itself, no doubt a place at the west end of a church, or over a choir screen, is by far the best, for then its tones are able to expand in all directions. But in designing church organs, or recommending their position, one has to remember that the first object in view is not to show off a fine instrument, however grand it may be, but to make that instrument useful in the performance of Divine Service.

The object, then, to be aimed at, must be to place the organ where it can be made to do its work well, and enable the organist to be near his choir, so as to accompany the singers without difficulty. In old days (now, let us hope, gone for ever) the west-end position was a very good one. The singers were placed in the same gallery with the organ, and the whole body of sound, from both singers and organ, was concentrated in one part of the church; and, however out of place we may think such an arrangement now, very fine musical effects were sometimes produced. But the happy change for the better, which, during the last thirty years, has been coming over our services, has given a new character to our Church plans and arrangements; and the once usual western gallery, with its organ, has become a rarity.

Without wishing to restore organs to their former position, it is almost impossible not to look back with a sort of half regret upon the stately cases, with their rich towers and pilasters, which have succumbed to modern improvements. For instance, it would not be easy to plan a finer architectural effect than the grand old organ at Finedon Church produces; and let us hope that the increased usefulness of the instrument has done something to atone for the loss of the sumptuous organ-case and gallery which used to adorn the west end of that magnificent parish church, St. Peter's Mancroft, Norwich.

Under present circumstances, the best position for the organ is, without doubt, at the eastern end of the choir sittings. It would, thus arranged, generally occupy the centre of the chancel wall, north or south, and might project from one to two feet into the chancel, care being taken that the instrument should not in any way obstruct the view of the eastern end of the building; in fact, the less the organ projects from the wall, the better.

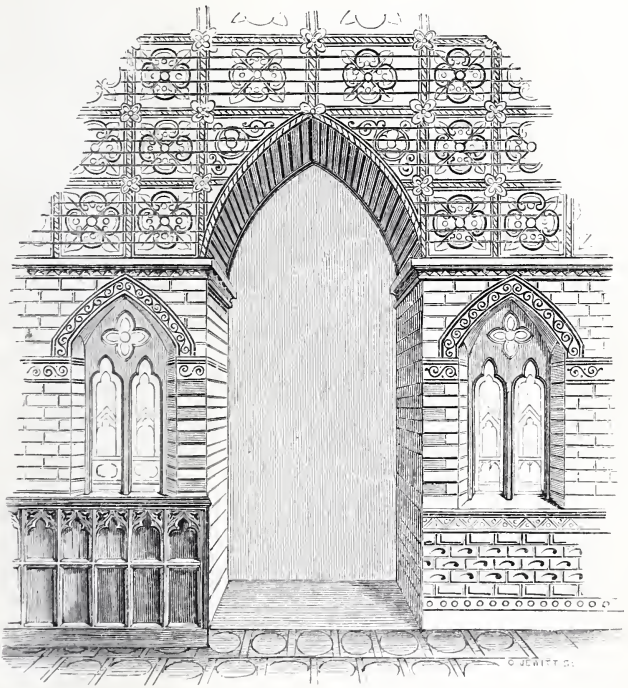
In the accompanying engraving, showing the ground plan of a church, the organ is placed in the position recommended.



In Wurtemberg, and other parts of Germany, this is a common situation for the organ in small churches, and is found to answer extremely well, and may safely be recommended as the most convenient one and the best suited to our English choir services. The plan of a church must of course modify the arrangement considerably, and, at times, may make it needful to place the organ at the east end of an aisle. But this plan had better not be resorted to, unless it is absolutely necessary, as the organist is then too far from the singers, who should always be seated in the chancel if possible. The difficulty of arranging the key-board is one of the great drawbacks to the present common position of organs, immediately behind the choir stalls, in the first bay of a chancel. All sorts of plans have been tried to find room for the player, and to keep him out of sight,—which is in itself a mistake,—and in some instances the organist has been placed even below the singers, as in a well. This is a great disadvantage, as it prevents his being able to keep his eye on the choristers and singing men, so as to secure good order and reverent behaviour in church. Chancels with aisles of course offer great facilities to the organ designer, if the arches are of sufficient height.

One word with regard to new organ chambers. In every case where it is found necessary to provide an organ recess, the

first care should be to ascertain what sized instrument it is to be built for; and whether four-feet, eight-feet, or sixteen-feet stops are to be used. The chamber should then be designed, amply large enough and as open as possible, and the arch leading into the chancel should be as wide and high as the whole chamber, so as to allow the sound to come out properly. In fact, a kind of shallow transept, with a boarded roof, framed into that of the chancel, would probably be the best form that could be used, thus doing away with the arched roof altogether.



The engraving has been designed to illustrate the kind of organ chamber which seems, on the whole, to be the best, while its position will be seen to be that which has been recommended on account of its practical convenience.

F. H. S.

Beauty of Churches.

THE Bishop of Cork, in preaching at the opening of a new Church in his Diocese, has made the following remarks:—"I feel personally, of course as Bishop, very much gratified at what I see, and I am very glad that this pleasing specimen of architecture is by one of our own communion, and an architect of our own town. The Almighty Creator Himself, we may say without irreverence, delights in beauty. All the forms of nature are beautiful. The shape of the heavens is beautiful; the midnight sky is beautiful; the moon walking in her brightness is beautiful; the sun rises and sets in beauty. All creation is formed in beauty; and, my Christian friends, there is no reason why we should not use beautiful forms too. What is architecture? Nothing but the beauty of order, the beauty of shape, the beauty of size, the beauty of proportion. What is music? Nothing but the beauty of sound. What is painting? The beauty of colour. What is oratory? The beauty of speech. What are the higher sciences? The beauty of reason. It is contrary to God's design, and contrary to our nature, that we should not make use of those things which God seems to delight in. Any new Church erected in the United Diocese must be submitted to me before it can be opened for Divine Service, and I would cut off my right arm before I would sanction any thing that would lessen the benefits to be conferred upon the people committed to our Ministers' charge; but if we desire to have, as we have, our houses not only sufficient to protect us from the weather, and convenient, but well furnished in every part, and beautifully arranged, are we to except the House of God? If we could build a house to God with stupendous architecture, we ought to do so—with the loveliest shapes, and forms, and colours. I would I could have all our Churches beautiful, and I would I could have in them all beauty of sound. The house is for God's honour and the benefit of His people; and the pleasant sounds uttered in it, whether formed by instruments, or that most exquisite of all instruments, the human tongue, are dedicated to the service of God. I think it exceedingly desirable that we should have such Churches as this."

St. Michael's, Castlebigh, Pembrokeshire.

N the site of one of the Welsh mountains, about ten miles from Haverfordwest, almost lost in trees and foliage, is situated a very small church, which has been there apparently almost unnoticed for centuries past. It is entirely devoid of ornament; there is not so much as one moulded, or even dressed stone, in the whole building. There is, however, a certain degree of interest attached to this little rude building, which none but an ecclesiastical building can possess.

There are no seats; the floors are of plaster, and the pulpit and reading-desk are painted white. The windows and doors are such as no poor mechanic would suffer to remain in his own cottage, decayed and green for want of paint, the glass broken, and the whole such a miserable spectacle as but few persons have ever seen. In many places the roof is stripped of its slates. The altar, if such it may be called, is a rude broken table without any covering.

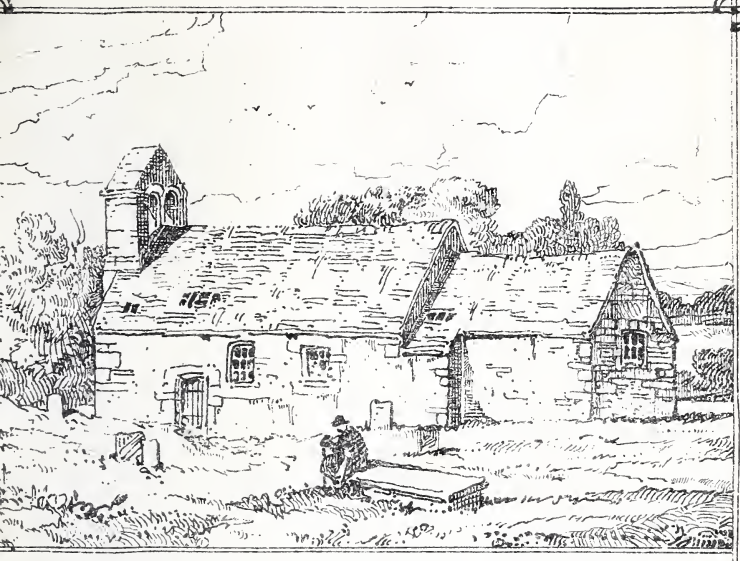
It is proposed now, if funds be forthcoming, to alter this state of things. Plans have been made by Mr. Edwin Dolby of Abingdon, and they have been approved by the Bishop of the Diocese and the Incorporated Church Building Society. The Society has granted 20*l.* towards the restoration.

The alterations are to be of a very conservative character, to include new roof to chancel, repair and new covering to that of nave.

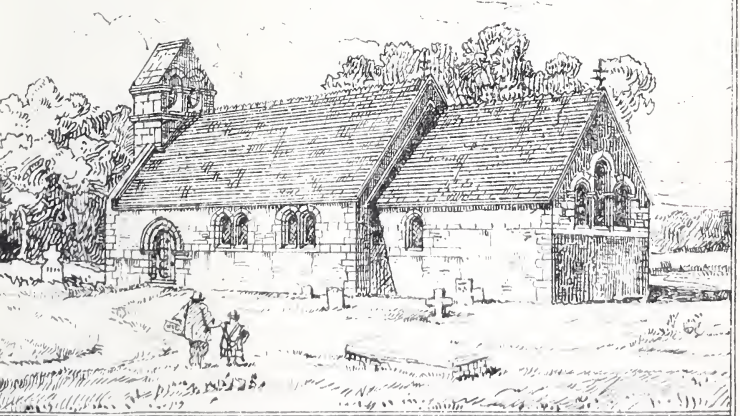
New windows and door are absolutely necessary, in place of the wretched sashes, and for panel door which now disfigures the church.

Some of the interior alterations will include new benches, choir stalls, altar, floor to chancel, lectern, reredos, and other requisites to give the church a devout character.

The accompanying engraving faithfully represents the church as it is now, and as proposed.



CASTLE : BIGH : CHURCH : AS : AT : PRESENT



E. DOLBY. ARCHITECT

CASTLE : BIGH : CHURCH : AS : PROPOSED

Origin of the Incorporated Church Building Society.

N connexion with the approaching Jubilee, the following account of the origin of the Incorporated Society will, we think, be found interesting. It is taken from a work printed in 1824 for private circulation, and, therefore, probably in the hands of very few of our readers, viz. the Memoir of John Bowdler, Esq., by his son, the Rev. Thomas Bowdler, late Secretary of the Society.

"But the object which, more than all others, Mr. Bowdler pursued with assiduity, and which he lived to see accomplished in the Society for the Building and Enlarging of Churches and Chapels, was the providing of accommodation to enable the lower orders to attend divine worship. To the want of this he had been accustomed to attribute in a great degree the increase of error and dissent; and as he left it to others to build churches for the higher orders, and set himself decidedly against the expending of money in needless decoration, so he was ready at all times, according to his means, and even beyond them, to support any well-directed design for enabling the poor to worship the God of their fathers according to the ritual of the Church of England. With this view he joined with three of his friends, with whom he had had frequent communications upon the subject, in presenting the following letter to the Bishop of London, which was drawn up under his direction:—

"Lincoln's Inn Fields, May 4, 1814.

"My Lord,

"This letter is addressed to your lordship, not only because from your presidency over this diocese you are the fittest object of that address, but because your lordship is well known to be most zealously attached to the Church of England, of which you are from duty, as well as inclination, one of the brightest supporters. Your lordship cannot but feel, in common with us, that the want of places of worship upon the Establishment is, at this day, become an evil of no common magnitude.

"Whenever a sectary wishes to establish a place for the promulgation of his wild and enthusiastic doctrines, he has little more to do than to express that wish; and the required building in a few months rises to his view. On the other hand, we speak a melancholy truth, to which your lordship's own

observation must bear testimony, that in many districts in the west and east parts of the Metropolis, in populous parts of the county of Middlesex, and also in many great towns in other parts of the kingdom, not a *tenth* part of the Church of England population can be accommodated in our churches and chapels, to worship God after the manner of their forefathers. We who subscribe this letter, have maturely considered the subject; some of us have occasion annually to traverse a considerable part of the kingdom, and we are thoroughly convinced that the great majority of the people of this land are, notwithstanding all that has been said to the contrary, strongly attached to the Church of England, and that one great cause of the apparent defection from the Church, and of the increase of Sectarism and Methodism, is the want of places of worship upon the Establishment. We know that those who are strongly impressed with a sense of the duty of worshipping God, but who have not had the means of obtaining correct notions of attending only to duly-commissioned instructors, wander from the fold rather than not worship God in public at all, and thus become for ever lost to the Church of England. If this be the case in general, and if the duty of every member of the Church, ecclesiastical or lay, has for many years imperiously called upon him to strain every nerve, and to exert all the means with which Providence has blessed him, to provide a remedy for this dreadful evil, think, we entreat your lordship, to what an amazing degree this call has been enforced upon all of us, by the business in which this nation has lately been so meritoriously and gloriously engaged. We, who subscribe this letter, your lordship, to whom it is addressed, all the other prelates, and many of the most virtuous and distinguished nobles and commons of our land, have been exerting their utmost strength, and dedicating their time, their talents, and their wealth, to the important purpose of educating the children of the poor in the principles of the National Church. We endeavour, and we trust we shall succeed, in teaching thousands (and we hope, when we are gone to our rest, that thousands yet unborn will be taught), that by a due conformity to the principles and doctrines of our most holy faith, as illustrated by the precepts, and by the rites, ceremonies, and liturgy of the Church of England, they may be made wise unto salvation. Think then, my lord, what our responsibility will be, if, after having instructed them in those things which we think of the highest importance, the moment these children become adults, and are gone forth from our protection, we afford them no opportunity of practising what they have learnt under our tuition. Will it not be the greatest act of cruelty, after we have taught them the way of salvation, to debar them from the means of walking any more in it, but compel them, by the want of free churches or chapels for the accommodation of the poor, to return again to that state of spiritual misery from which the members of the national school had rescued them, or drive them into the arms of Methodism and enthusiasm, which will be stretched wide to embrace them all? Will it not be a heavy offence in the sight of God, after feeding these children with the sincere milk of the Word, that they may grow thereby, not to afford them any free churches or chapels in which the means of grace, which we have taught them to use, may be dispensed for the supply of their spiritual needs? Will not

this be to withhold from them the word of God Himself, the bread of life, and the cup of salvation? This is an injury of such magnitude, that we, as laymen, deplore it, and deprecate the continuance of it; and as we are sure that our spiritual fathers and many of our rulers in the State feel it as deeply as we do, we trust that no time will be lost, but that every energy will be called into action, to remedy, as speedily as possible, such a dreadful evil. Another consideration has been pressed upon us by a highly revered prelate of our Church, who, in the dispensations of divine wisdom, has probably been preserved to us to this day, after a lengthened life of benevolent activity and piety in his high and holy function, to see this great work begun, if not fully accomplished, in his time. It is to this effect:—We are now rejoicing, as a nation, under the wonderful and accumulated blessings of heaven, for putting a sudden stop to the mad career of the most dreadful scourge that ever afflicted the human race. Can we render a more grateful expression of our humble and devout acknowledgments to Almighty God for all His mercies, than by immediately dedicating to His honour and service a number of free churches and chapels, sufficient to supply the spiritual wants of all His faithful worshippers in the Established Church of England? Can the Prince Regent better begin his peace administration, or more convincingly prove to his own subjects, and to the world at large, that he is determined that his throne shall be established in righteousness, and that he looks up to the Almighty alone (who has given him rest from his enemies on every side) for future favour and protection to him and to his people, than by sending down a message to both Houses of Parliament, that it is his royal pleasure that this measure, so big with importance to this country as a Christian nation, should immediately be taken by them into most mature and serious consideration? We are aware that the session is now too far advanced to do anything effectual this year; but the matter might be so matured that it might be brought forward as soon as Parliament meets next winter, and if the Prince be prevailed upon towards the end of this session to send a message to both Houses of Parliament, indicating generally his intentions and wishes upon this momentous subject to a Christian people, we venture to believe that a measure more calculated to conciliate the affections and good opinion of his people could not be devised.

"Our chief object in addressing you, my lord, is this: that it has been suggested to us, that a proposal of this kind would be better received if it originated with laymen; and we, who subscribe this letter, and many more, who would be ready to assist in such a pious labour, but whose names are not added to this address, because we would not at present burthen your lordship with a variety of names, are desirous of knowing your lordship's sentiments upon that head, not wishing to throw upon the shoulders of others any responsibility from ourselves. But we have been also informed, that steps have been already taken by our rulers, both in Church and State, upon this important business. If it be so, we heartily rejoice, and shall have done our duty in mentioning the matter to your lordship; we wish not to interfere with them, in what, no doubt, they have maturely considered: they shall have, as far as our means or ability extend, our most active co-

operation, and *we wish them good luck in the name of the Lord.* All we desire is, that so good a work may not be permitted to slumber. On the other hand, our desire was, if nothing was in immediate contemplation, to have your lordship's sanction (for without your sanction there is not one of us who would undertake a work of this nature) for calling a *private* meeting, chiefly of clergy, nobles, and other excellent laymen, well affected to such a measure, to digest some plan, and for carrying it into immediate execution, for the erection of churches and chapels, a great part of which should be for the accommodation of the poor in districts where they are most wanted; that such plan should afterwards be submitted for your lordship's approbation, and, if that obtained, be by you submitted to the Prince Regent, to the archbishops, and his Majesty's ministers. Whether there should be first a Commission and then a Bill, or an Act of Parliament first, and then a Commission, as was the case in the reign of the pious Queen Anne, about the building of fifty churches (not above eleven of which, by the bye, ever were built), must be matter of future consideration. There never was a period, my lord, and we write it with honest exultation, when the true Church of England was blessed with more active, able, and zealous ministers than at present; but if they have no opportunity, for want of decent accommodation, of preaching the Gospel, and especially to the poor (to whom it was emphatically to be preached), nay, not to a tenth of the population, both of the rich and poor, *the people must perish for lack of knowledge.*

"We are aware of your lordship's pressing avocations, and particularly in the first year of your episcopate, in this very laborious diocese; but we know and feel that no subject can be of greater importance in the eyes of a Christian bishop, of your deservedly high character, than that upon which we have presumed to address you; and as we think that *now or never* is the time, we trust that you will be able to give it a few hours of your serious consideration; and we are willing to assist and to co-operate with your lordship to the utmost of our power.

"Our names (though few for the reasons before assigned), we trust, will secure us from any motive in this address but the welfare and enlargement of the Church of Christ, as established in this happy land; and when the subject presses so strongly upon our own consciences, it is, as we conceive, a bounden part of our Christian duty to request your lordship, as the appointed guardian of this diocese, to forward these views, which we deem of the utmost importance to the country, to the well being of the Protestant Church, to the maintenance of true religion amongst us, and to the service and glory of Almighty God.

"We have the honour to be,
My Lord,
Your Lordship's ever faithful
and most obedient servants,
J. A. Park,
J. Bowdler,
C. H. Turner,
W. Davis."

"This letter was addressed to the Bishop of London on the 8th of May, 1814. The important subject of which it treats had long occupied the attention of the wise and good. The late Mr. Perceval, who eminently merited these titles, had bestowed much thought upon it, but without being able to mature any distinct plan; and those who succeeded him in the administration of affairs had never lost sight of it. The magnitude of it, however, the sum necessary to be raised, the prospect of contending claims, with a variety of other circumstances, served to perplex and bewilder those who were most anxiously intent upon it; and much time passed in discussion and lamentation, during which the evil which was deplored was continually increasing. Discussion, though it at first have no well-defined object, gradually leads to clearer views and decisive measures. In the year 1815, a memorial was presented to the Earl of Liverpool, framed by Mr. Bowdler, and signed by about 120 laymen, who, from their rank in society, their weight either as Members of Parliament or leading characters in the city of London, their approved worth, and their known attachment to our Constitution in Church and State, were likely to fix the attention of his Lordship, and afford a just representation of the general feeling upon this subject.

"To the Earl of Liverpool,
&c. &c. &c.

"May it please your Lordship,

"We, whose names are hereunto subscribed, beg permission to state to your Lordship our extreme alarm at the danger to which the Constitution of this country, both in Church and State, is exposed, from the want of places of public worship, particularly for persons of the middle and lower classes, in many parts of the United Kingdom, and especially in the Metropolis and its neighbourhood.

"We believe that it will be admitted by all reflecting men, that no nation can prosper unless its morals be preserved, and that this can only be effected by religious principles.

"We acknowledge, with gratitude, that by the laudable exertions of many, both of the clergy and laity, a noble effort has been made to instil such principles into the rising generation, by erecting national schools throughout the country; but we submit to your Lordship, that the benefit of those schools must in a great measure be lost, and the object of them remain unobtained, if places for public worship be not provided for the children therein educated, both during the period of their instruction and after they shall have quitted the schools.

"That places sufficient to answer the end proposed do not exist either in the great parishes which surround the City of London, or in many other populous cities and towns of this kingdom, is notorious. We believe we are correct when we state, that in fifty parishes, in or near the capital, there are more than a million of inhabitants; and that all the places of public worship in those parishes, belonging to the Establishment, are not capable of containing one-tenth part of that multitude, and even those places are chiefly calculated for the higher classes of society.

"To cure this dreadful evil, by providing churches or chapels adequate to the wants of the inhabitants, is beyond the power of private or parochial contribution. Parliament alone can do it; and we conceive it to be one of its chief duties to provide places of worship for the members of the established religion.

"We have, therefore, presumed to call your Lordship's attention to the subject, and anxiously hope that you will be pleased to give it your most serious consideration.

"With sentiments of the highest respect,
We have the honour to subscribe ourselves,
Your Lordship's
Most obedient and most humble servants."

"His Majesty's Government, under the heavy task of the burthens occasioned by the late war, and the general cry for a remission of taxation, felt themselves compelled to postpone an application to Parliament; and no consequences seemed likely to arise from the above memorial, to satisfy the wishes of those with whom it originated. Their thoughts were continually upon the subject, and they had projected the formation of a Society for promoting the Building of Churches and Chapels, but with little hope of success. In the spring of 1817, however, Mr. Bowdler was roused by a letter from his friend and coadjutor, Mr. Davis, whose zeal was never damped by untoward or unpropitious circumstances. He states his anxiety to do his duty, and the wish which he and others had entertained to pursue a simple but secure course, namely, that whatever should be done, in that early stage of the business, should spring from a meeting of those sound and tried friends to the Church who had signed the memorial. He proposes, therefore, that they should summon a meeting of the subscribers, previous to which many of their particular friends might be prepared to expect something more than a dry report, and then good morning. 'If,' said he, 'such a man as Mr. Cotton was called to the chair at that, or even at a subsequent meeting of the same par-

ties, I think it would not only give *respectable countenance*, but secure in the outset the most liberal subscriptions; for where are we to look for much money but among the opulent and patriotic merchants of London? and where are they to be found but in his society and connexion? It was such a connexion that, on Wednesday last, after a dinner at the London Tavern, raised 1,500*l.* for the London Hospital.' After some further observations, Mr. Davis concludes with his wonted energy:—'You see, my dear sir, we can do nothing without you; let us set this glorious cause afloat; if we begin but with 100*l.* it must accumulate, and it will be next to impossible to misapply it. Under the blessing of Providence we shall then be as near perfection as human affairs can be expected to arrive at; the Society for Promoting Christian Knowledge, securing the doctrine and discipline of the Church by printing and spreading the Scriptures and Liturgy; the National Society bringing up the children in the nurture and admonition of the Lord; and the Society we now project affording places where the former can be read, and where the latter can be *freely* received.'

"A little spark often kindles a great fire, and the zeal of one or two individuals awakens thousands. This letter may be said to have been the immediate occasion of the Society which had been for some time contemplated. The proposed meeting was called, Mr. Cotton was placed in the chair, and Mr. Bowdler there explained in detail the circumstances which had led to the presenting of the Memorial, and those which had since occurred; the issue of which was, that they had learned from Lord Liverpool's private secretary, that it had reached his lordship's hands, and formed part of a more extended scheme then in his contemplation. After much discussion, a Committee was appointed to prepare such resolutions as they might deem proper to be submitted to another general meeting; and the subscribers being again called together on the 7th of June, it was agreed to form a Society for promoting public worship, by giving assistance towards providing additional church-room, more especially for the lower orders. A deputation was also appointed to wait upon Lord Liverpool with the resolutions agreed to at this meeting, with authority, if they should find his lordship not unfavourable to their views, to communicate on the subject with such other

high characters in Church and State, as they should judge proper. The answer of Lord Liverpool expressed not only his willingness to countenance the Society, provided it should receive the sanction of the heads of the Church, but his opinion, that if properly constituted, it would further the views of the Government upon this subject, and prepare the way for the measures which they had at heart, but had been compelled to defer until the situation of the country would allow of their being carried into effect. By his lordship's recommendation, the deputation applied to the Archbishop of Canterbury and the Bishop of London, each of whom expressed strongly his readiness to concur in aiding the proposed Society; the former adding his opinion, that without something being effected on this important subject, much of what was doing by the National Society would produce harm instead of good. The undertaking now went forward with rapid progress, being aided by the exertions of several other individuals, among whom Lord Kenyon, Sir James Langham, Sir Thomas Acland, Samuel Bosanquet, Esq., G. Gipps, Esq., Joshua Watson, Esq., and Wilson Cotton, Esq., were particularly prominent; nor must a debt of gratitude be omitted, due to G. Bramwell, Esq., who, out of zeal for a good cause, and of strong personal regard for Mr. Bowdler, undertook the office of Secretary, and has continued to act as Honorary Secretary to the Society. In consequence of an application made by Mr. Bowdler to Sir Harry Calvert, the Duke of York accepted with much readiness the office of Patron of the Society; and the Archbishop of Canterbury, who was very desirous to promote so good a work, consented to become the President. Some rules and regulations were, after mature deliberation, adopted, a short address to the public was drawn up, and all things being duly prepared, a general meeting was held at the Freemasons' Tavern on the 6th of February, 1818, when the Archbishop took the chair, and the Society, under proper officers, was in all due form instituted. Thus, by slow and steady steps, Mr. Bowdler and his friends proceeded to the attainment of the object which they had contemplated with such ardent desire, and laboured strenuously to accomplish. Full of expectation that their own wishes would be seconded by many good men through the country, they solicited and obtained the approbation and assistance of a

large number of highly respectable individuals, who contributed according to their means. It had been said, that it would be vain to embark in so vast an undertaking, unless they had secured a sum of at least 100,000*l*. The Society began its labours with donations amounting to little more than half this sum, and annual subscriptions of only 340*l*. Some little time, however, as Mr. Bowdler used to remark, was sure to elapse before any payments would be required for the Society; and in the meantime its funds would accumulate, and new subscriptions would be added. It is to be observed, also, that many persons whose contributions would, perhaps, have amounted to a considerable sum, were engaged in performing, in their several parishes or districts, the very work for which the Society was instituted. Though its funds, therefore, were perhaps small, compared with the extent of what it had undertaken, its resources were in some respects great, and its powers very considerable; particularly in one very important instance, namely, that its proper business was, not merely to spend its own money in a pious and charitable work, but to stimulate the exertions of others, and by the promise of a contribution on its part, to render that easy, or at least practicable, which had, perhaps, been scarcely contemplated, or had been abandoned in despair. This Mr. Bowdler always considered as the proper business and true merit of the Society, which in this respect differs from most others, that it invariably requires those places which apply for assistance to contribute so much as shall appear to bear a due proportion to their means; limiting its bounty, for the most part, to the advancing of a fourth part of the estimated expense. And in doing this, it is careful not only to show its piety in promoting the glory of God, but to make it also a work of charity. Mr. Bowdler's great object, whenever he turned his thoughts to this matter, was the providing of church-room for the poor; this was the end which he chiefly proposed to himself and his friends in the institution of this Society; and in drawing up the rules and regulations[1],

[1] "The rules and regulations of the Society were originally drawn by Mr. Bowdler, but received various additions and alterations at the meetings at which they were discussed. It is to the praise of the care and foresight with which they were framed, that no subsequent alteration has been deemed necessary during six years that the Society has been in existence."

he took care to pledge the Society, 'that in the aid to be granted, preference should be given to such parishes and places as should propose to afford the greatest extent of free sittings, in proportion to the aid granted; such extent to be in no case less than half the additional area and accommodation.' There was yet another advantage contemplated by Mr. Bowdler in the formation of this Society, which, though of minor consideration, was not unimportant;—it was the forming of something like a standard and pattern in the style of Church architecture. Mr. Bowdler used often to express his admiration of Christ Church in Bath; and his wish that, as it had led the way in appropriating the whole area to the accommodation of the poor, it might also set an example in respect of the style of building,—simple, chaste, free from all useless or expensive decoration; yet such, that no passer-by can mistake its character. The want of true taste, and particularly of simplicity, in many of our modern churches, he often lamented; and he looked to this Society as likely to correct a vicious taste, and encourage and compel a plainer and less expensive method. He therefore took care to insert among its rules, 'That it shall be an object of the Society to obtain and communicate information that may facilitate the enlarging and building of churches, particularly with respect to economy in building; and that it be a condition in every grant, that no expense shall be incurred for ornamental architecture, beyond what shall, by the committee, be deemed essential to give to the buildings to be erected and enlarged with the aid of this Society, the character of churches or chapels of the Church of England.'

"The interest which Mr. Bowdler felt in this Society, and the active part which he took in its formation, seem to render proper an insertion in this place of the steps which led to it. It was one of the most ardent desires of his heart, which, when accomplished, he thankfully and devoutly said, 'Nunc dimittis servum tuum, Domine.' He lived, however, not only to witness its active and successful operations, but to see nearly the whole sum expended which he had been so instrumental in raising. Having been appointed one of the members of the committee, he gave an almost constant attendance there; expressing his wish, when, from increasing infirmities, he withdrew from other scenes of active employment, to continue to the last at this post. The

fifth annual meeting of the Society took place a few weeks before his decease, when he was confined to his room by illness, and in almost daily expectation of a summons from his Lord; and, as if by a merciful appointment, his last hours were cheered by a flattering testimonial from the members then assembled, in the form of the following minute, which the Archbishop of Canterbury graciously undertook to communicate to the dying labourer; having himself, in opening the business of the day, expressed the obligation due to Mr. Bowdler as the father of the Society, and the general regret with which the loss of his assistance was contemplated by those who knew how best to appreciate it.

"At the Annual General Meeting of the Society for Promoting the Enlargement and Building of Churches and Chapels, holden by adjournment on Thursday the 22nd day of May, 1823, at their rooms in Lincoln's Inn Fields: present, His Grace the Archbishop of Canterbury in the chair, it was resolved unanimously,

"That we deeply deplore the absence of John Bowdler, Esq., in consequence of severe illness, one of our original and most valuable members, whose constant attendance upon the meetings of the Society, while health enabled him, evinced the high sense he entertained of its great importance in the promotion of the best interests of true religion.

"That this resolution be communicated to Mr. Bowdler, and that His Grace the Archbishop of Canterbury be requested to do it by letter.

"GEO. BRAMWELL,
Honorary Secretary."

Although the facts have been frequently referred to in the previous pages of this periodical, it may be convenient, in order to complete the foregoing statement, to remind our readers, that the Society was incorporated by Act of Parliament in 1828, and made the recipient of future collections under the authority of the Crown for Church-building, collections under Brief Letters being at the same time abolished.

The Society received from collections under Royal Letters, between 1828 and 1851, about 250,000*l*. But any further issue of such Letters was subsequently refused by the Government, and the Society has lost this important source of revenue. It has, however, persevered, notwithstanding this discouragement, and it is gratifying to know that the Institution, which took its rise in 1818, under the pious care of Mr. Bowdler, Mr. Cotton, Mr. Joshua Watson, and many other benevolent individuals,

both clerical and lay, had, up to the close of last year, contributed to the additional provision of nearly 1,400,000 sittings, more than three-fourths of them free, distributed over about 5,000 places, every Diocese in England and Wales having shared in its grants.

May not the present managers of the Society appeal with confidence to these facts as affording the highest testimony to the value of its services, and to the wisdom of its founders?

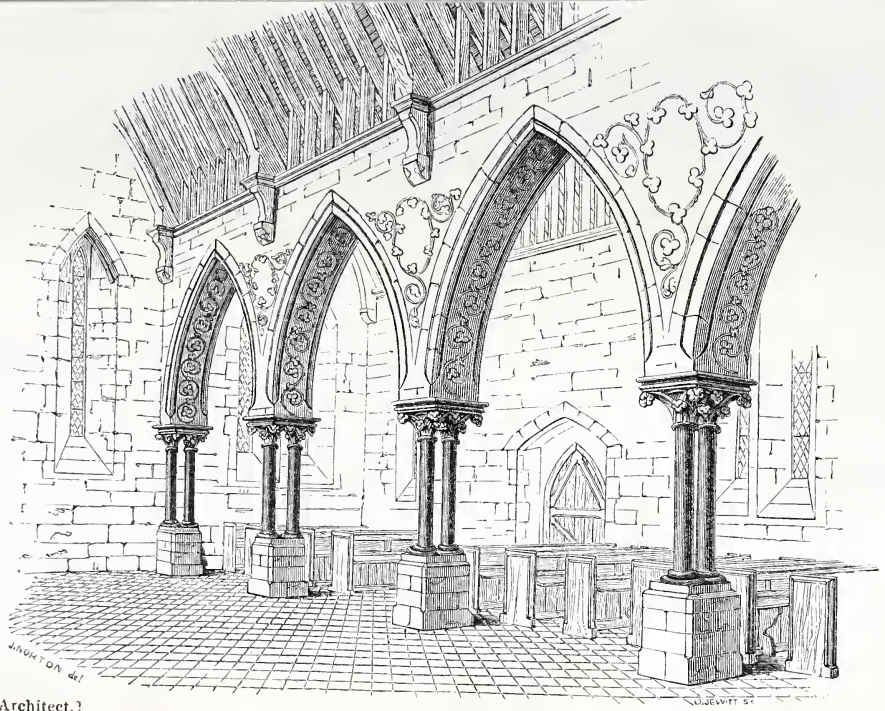
Church of St. John, Highbridge.

THIS Church forms the leading feature of a picturesque group of ecclesiastical buildings near the Highbridge junction of the Bristol and Exeter Railway.

The church was founded by the munificence of Mrs. H. Luttrell, of Badgworth, who presented the site, and defrayed its cost, as well as that of the parsonage-house. The style of the church is First-pointed, and consists of a nave 53 ft. 6 in. by 20 ft., separated from north and south aisles, 13 ft. wide, by arcades of five arches, resting on slender columns of Devon marble, in pairs, combined under a square abacus, carved with early foliage. The chancel, 27 ft. by 16 ft., has a triplet lancet, with marble shafts, and is filled with subject glass. A north chancel chapel serves as organ-chamber and vestry. There are two porches; that at west angle of north aisle is vaulted, and forms the ground floor of a tower, covered with a timber and tiled spire, rising to a height of 115 feet, treated with stone gables, like the Rhenish churches. The roofs are of early hammer-beam form, and covered with ornamental tiling. The material for the walls is limestone, from Weston-super-Mare, relieved with bands of red sandstone, and Bath oolite for all dressed work. Exclusive of south aisle (not yet built), open chestnut benches seat 300 persons. The font and pulpit are inlaid with mosaic. The former was presented by Mr. Phippen, of Bristol.

National Schools have since been added through the exertions of the Rev. J. H. Macaulay, the present Incumbent.

J. N.



Architect,] [Mr. J. Norton.

Church of St. John, Highbridge.

Restoration of Gainford Church.

ST. Mary's Church, Gainford, near Darlington, on the banks of the Tees, is one of considerable interest to the archæologist. Although Roman and Saxon buildings existed on the site, the present edifice was entirely constructed in the thirteenth century, and consisted of a west tower, supported on arches and open to the body of the church, and a nave with north and south aisles, under one immense roof, which left the aisle walls unusually low, whilst the nave was of considerable altitude; the nave roof, being continued, formed that of the chancel, so that the side walls of the chancel were very lofty compared with the aisles. In the fifteenth century alterations were made. The church was pewed at various times and ceiled; the arches of the north aisle and the tower filled with galleries, the latter being like hustings or the stage of a wild-beast show, the tracery taken out of the windows, and two large windows of tasteless design inserted on the south side. After a complete destruction of all architectural features, the church was permitted to fall into a still more deplorable condition by neglect; the eaves were allowed to drip over the walls, the earth to accumulate round about them, and dampness and decay, with their accompanying mustiness (the floor in some places being broken up with rat-holes), made the church thoroughly disgusting. The west arch below the tower and the south aisle wall showed signs of giving way, large cracks being observable in many directions. The bells consisted of three, one of which was cracked, and there was an old clock greatly out of repair. Ashpits and other abominations were close to the main entrance of the churchyard, and in the churchyard. Such was the state of the church in April, 1864, when the restoration commenced; Mr. J. A. Cory being the architect. The south wall and tower were taken down; the old stones rebuilt so as to preserve their original character. A new roof has been put on the nave and chancel, of the original pitch; the whole of the church fitted with solid open seats of oak, and carved pulpit and desk of the

same wood; the chancel has been laid with encaustic tiles, and stalls and communion-rails, also of carved oak, have been placed in it. Two arches have been opened, one into the chancel (north side), the other into the east end of the north aisle.

In making the alterations a great number of curious stones were discovered—five evidently of Roman workmanship, two of which are inscribed, one with part of a Saxon inscription,—and remains of several large upright Saxon crosses, slight remnants of Norman work and tombstones, or coffin-lids, of all later periods. The whole of these have been carefully preserved; such as have only one side sculptured (including some which were found in rebuilding the vicarage kitchen wing) are ranged in a new north porch, and the others are intended to be placed in a sort of cloister, where they can be inspected by the antiquary and preserved from injury. Several coins of Alfred the Great were found.

The restoration has cost 2,000*l.*, including 398*l.* for the chancel. The organ and bells cost about 1,000*l.*; the clock about 120*l.*

New Churches, and Churches Restored or Enlarged.

NEW CHURCHES.

*** *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

Binfield, St. Mark's.—Dioc., Oxford. Archt., Mr. Arthur Blomfield. Style, Pointed. Plan: nave, chancel, transepts, N. aisle. Total accom., 260. Sittings all free. Cost, £1,850.

* *Carlisle, St. John the Evangelist.*—Dioc., Carlisle. Archt., Mr, W. Clarke. Style, Early English and Decorated. Plan: nave and N. and S. aisles, and chancel. Total accom., 850. Sittings all free. Cost, £5,070. Grant, £200.

* *Forden, Montgomery, St. Michael's.*—Dioc., Hereford. Archt., Mr. T. Nicholson. Plan: nave, N. and S. aisles, chancel, chancel-aisle, organ-chamber, and vestry, and detached S. W. tower. Cost, £3,000. Accom., 400. Grant, £25.

* *Kintbury, Christ Church.*—Dioc., Oxford. Archt., Mr. Talbot Bury. Style, Decorated Early English. Plan: nave and chancel. Total accom., 250. Sittings all free. Cost, £3,150. Grant, £50.

Plymouth, St. James the Less.—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. Style, Middle Pointed. Plan: chancel, nave, N. and S. aisles. Accom. at present, 600. When finished, 779. Sittings all free. £5,000. already expended. £1,500 more required to complete the Church.

* *Shotton-with-Haswell, St. Paul.*—Dioc., Durham. Archt., Mr. C. H. Fowler. Plan: chancel, with vestry on N. side, organ-chamber, nave, and N. aisle. Total accom., 294. Sittings all free. Consecrated July 1. Cost, £1,900. Grant, £60.

Swansea, Glamorganshire, St. Luke's.—Dioc., St. David's. Archt., Mr. T. Nicholson. Plan: nave, N. and S. aisles, chancel, chancel-aisles, organ-chamber, vestry, and S. porch. Tower and spire not yet added. Cost, £5,000.

Viney Hill, All Saints.—Dioc., Gloucester and Bristol. Archt., Mr. Ewan Christian. Style, Early English. Plan: nave, chancel, S. aisle, and transepts. Total accom., 500; sittings all free. Cost, £3,000.

CHURCHES RESTORED OR ENLARGED.

Allertree, St. Edmund.—Dioc., Lichfield. Archts., Messrs. Stevens and Robinson. Style, Norman and Gothic. Plan: nave, with N. and S. aisles; chancel, with N. and S. aisles. Total accom., 348; sittings gained. by enlargement, 140. Sittings all free. Cost of enlargement defrayed by T. W. Evans, Esq., M.P., Allertree Hall, near Derby. Total cost, over £5,000.

Asfordby, All Saints.—Dioc., Peterborough. Archt., Mr. G. G. Scott. Style, Decorated. Plan: nave and chancel. Cost, £580.

Attercliffe, Christ Church.—Dioc., York. Archt., Mr. J. Fawcett. Style, Early English. Plan: nave, N. and S. aisles, with apse at east end. Total accom., 1075. Sittings all free. Cost, £800.

* *Bowes, St. Giles.*—Dioc., Ripon. Archts., Messrs. W. and J. Hay. Style, Perpendicular. Plan: chancel, nave, transepts, and north porch Total accom., 183; additional sittings, 65. Sittings all free. Cost, £1,196. Grant, £10.

Brockdish, St. Peter and St. Paul.—Dioc., Norwich. Archt., Mr. F. Marrables. Style, Early English. Plan: nave, chancel, S. aisle, west tower. Total accom., 300, all free. Cost, £2,500.

* *Carno, Parish Church, Montgomeryshire.*—Dioc., Bangor. Archt., Mr. D. Walker. Style, Thirteenth Century. Plan: nave, chancel, S. porch, and tower. Total accom., 275; additional sittings gained, 65. Cost, £855. Grant, £20.

* *Fremington, St. Peter's.*—Dioc., Exeter. Archt., Mr. G. G. Scott. Styles, Early English and Perpendicular. Plan: nave, chancel, and S. aisle. Total accom., 492. Sittings all free. Cost, £1,700. Grant, £15.

* *Great Clacton, St. John's.*—Dioc., Rochester. Archt., Mr. E. C. Hakwill. Style, Early Norman. Plan: tower, nave, chancel, and chancel aisle. Special contributions, stone pulpit, screen, altar, font, desks, lectern. Total accom., 470. Sittings all free. Cost, £1,260. Grant, £40.

Heston, St. Leonard.—Dioc., London. Archt., Mr. J. Bellamy. Style, Early Decorated. Plan: nave and chancel, each with N. and S. aisle. Total accom., 650; additional sittings, 130. Cost of Rebuilding, £6,000.

* *Idmiston, All Saints.* Dioc., Salisbury. Archt., Mr. J. L. Pearson. Plan: nave, N. and S. aisles, with clerestory. Style, Early English. Cost, £1,650. Grant, £15.

* *Ingatestone, St. Mary the Virgin.*—Dioc., Rochester. Archt., Mr. F. Chancellor. Style, Early English. Plan: nave, chancel, and S. aisle. Total accom., 336; additional sittings gained, 60; free sittings, 234. Special contributions, altar, altar desk and rails, pulpit, font, and organ. Cost of restoration, £1,400. Grant, £30.

* *Mattersey, All Saints.*—Dioc., Lincoln. Archt., Mr. Charles Neale. Style, Perpendicular. Plan: nave, two aisles, chancel, two side chapels. Total accom., 250. Additional sittings gained, 45. Sittings all free. Cost, £1,015. Grant, £15.

* *Porchester, St. Mary's.*—Dioc., Winchester. Archt., Mr. J. Colson, Style, Norman. Plan: nave, tower, chancel. N. transept. Total accom., 411; additional sittings, 52. Cost, £460. Grant, £25.

St. Minver, St. Michael.—Dioc., Exeter. Archt., Mr. J. P. St. Aubyn. Style, Perpendicular. Plan: nave, chancel, chancel aisle, and south transept. Total accom., 80: additional sittings gained, 35. Sittings all free. Cost, £500.

* *Snitterby, St. Nicholas.*—Dioc., Lincoln. Archt., Mr. J. Fowler. Style, Decorated. Plan: nave, baptistery, chancel. Total accom., 145; additional sittings, 75. Sittings all free. Cost, £900. Grant, £30.

Swavesey, St. Andrew.—Dioc., Ely. Archt., Mr. W. M. Fawcett. Style, Perpendicular. Plan: nave, chancel, N. and S. aisles, chancel aisles. Total accom., 500. Sittings all free. Cost, £3,000. Restored at the sole cost of Hon. Mrs. Ryder, Ickleford House, near Hitchin.

Upper Heyford, St. Mary.—Dioc., Oxford. Archt., Mr. Talbot Bury. Style, Gothic. Plan: nave, with N. aisle and chancel. Total accom., 232; additional sittings, 112; free sittings, 168.

* *Westhide, St. Bartholomew's.*—Dioc., Hereford. Archt., Mr. Blashill. Style, tower, Norman; S. aisle, Fourteenth Century; remainder, chiefly of Thirteenth Century character. Plan: nave, S. aisle, chancel, porch. Total accom., 137; additional sittings, 43. Sittings all free. Cost, £750. Grant, £25.

* *Wick, St. Lawrence.*—Dioc., Bath and Wells. Archts., Messrs. Foster and Wood, of Bristol. Style, Perpendicular. Plan: nave, chancel, S. porch, tower, vestry and organ chamber. Total accom., 219. 43 sittings gained by re-seating. Grant, £20.

* *Woodham Walter, St. Michael.*—Dioc., Rochester. Archt., Mr. F. Chancellor. Total accom., 319; free sittings, 277. Grant, £15.

Wootton Courtney.—Dioc., Bath and Wells. Archt., Mr. Askworth. Style. chiefly Perpendicular. Tower partly rebuilt. Total accom., 242; sittings gained by restoration, 199. Cost, £1,200.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, on July 15th, 1867 (the only Meeting during the present quarter), grants of money, amounting to £1,465, were made in behalf of the following objects:—

Building new Churches at St. Gabriel's, Birmingham; St. Nicholas, Birmingham; St. Paul's, Old Brentford, Middlesex; St. Columba, Haggerston; Hoylandswaine, in the Parish of Silkstone, near Barnsley; Low Moor, in the Parish of Clitheroe, Lancashire; and New England, in the Parish of St. Mark's, Peterborough.

Rebuilding the Churches at Binbrook, near Market Rasen; and Lampeter-pont-Stephen, Cardigan.

Enlarging or otherwise increasing the accommodation in the Churches of Broadwood Kelly, near Crediton; Eddlesborough, near Dunstable; Church Stretton, Salop; East Molesey, near Kingston-on-Thames; Middle Chinnock, near Ilminster; Peterchurch, near Hereford; Polesworth, near Tamworth; St. Matthias, Poplar; Prince's Risborough, Bucks; Roborough, near Torrington, Devon; Scarrington, near Nottingham; and West Barkwith, near Wragby, Lincoln.

The grants formerly made towards re-seating and restoring the Churches at Llywell, near Trecastle, Brecon, and Springfield, near Chelmsford, were each increased.

The Society likewise accepted in trust, Repair Funds for the Churches of St. Paul's, Poole, Dorset; and Christ Church, Liversedge, Yorkshire.

The Meetings of the Committee will be resumed in November, at which date it is earnestly hoped that the resources at their disposal may be so augmented as to justify a larger scale of grants to applicants, many of whom have recently been much discouraged at the small amount of aid doled out to them.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

July	29	Harrietsham	*S*	£2	2 6

York.

June	26	Stokesley	*A*	4	14 0
	27	Bulmer	2 *S*	8	0 0

London.

July	26	Surrey Square, All Saints	*S*	4	17 10

Durham.

June	22	Heworth, St. Mary's	*O*	£1	2 6
	29	Staindrop	*S*	3	14 2
July	11	Auckland, St. Helen's	*S*	2	0 0
Aug.	16	Haverton Hill	*S*	1	14 6
	28	East Rainton	*S*	1	0 0

Winchester.

June	11	Charlwood	*S*	7	2 7
July	3	Freemantle, Christ Ch.	*O*	3	5 0
Aug.	7	Hyde	*S*	0	11 0
	26	Thorpe	*S*	4	14 9

Bangor.

July	9	Gyffin ..... *S*	£1	2	0

Bath and Wells.

June	25	Wells, St. Thomas ... *in lieu of S.*	5	0	0
Aug.	23	Rodney Stoke..... *S.*	1	2	10

Carlisle.

July	26	Crosby Ravensworth... *O*	1	0	0

Chester.

Chichester.

July	17	Burwash ..... *S*	8	4	9
	17	Burwash Weald Ch. ... *S*	1	15	10
Aug.	21	Brighton, All Saints ... *S*	9	3	5

Ely.

June	29	Pidley ..... *S*	1	2	6
July	3	Great Catworth ..... *S*	2	14	0
Aug.	7	Mildenhall ..... *S*	4	1	6

Exeter.

June	25	Leusden ..... *S*	1	8	9
Aug.	7	St. Ives..... *S*	1	11	6

Gloucester and Bristol.

June	1	Henbury ..... *S*	5	10	6
	1	Aust ..... *S*	1	7	6
	7	Bristol, St. Philip and St. Jacob ..... *S*	4	2	3
July	1	Bream ..... *S*	1	15	0
	9	English Bicknor..... *S*	4	14	6

Hereford.

July	6	Churchstoke ..... *S*	2	11	8

Lichfield.

June	4	Great Bolas ..... *S*	3	2	1
	17	Wessington ..... *S*	1	3	0
	18	Findern..... *S*	3	2	6
	27	Adderley ..... *O*	2	16	0
July	3	Wellington, St. George *O*	2	6	0
	5	Coton..... *S*	1	15	2
Aug.	16	Burton-on-Trent, Holy Trinity ..... *S*	6	15	1
	24	Tilstock ..... *S*	2	14	0
	31	Horninglow ..... *S*	3	13	0

Lincoln.

June	11	Nottingham, St. Ann's *O*	3	0	4
	14	Coddington ..... *S*	2	12	2
July	15	Barnetby ..... *S*	1	7	6
	30	Sutton ..... *O*	1	0	0
Aug.	21	Riseholme ..... *S*	4	1	3
	21	South Carleton ..... *S*	1	5	0

Llandaff.

Manchester.

June	12	Leigh Parish Church... *O*	£2	10	0
	12	,, St. Peter's Mission Church ..... *S*	10	0	0
	22	Heywood ..... *O*	4	2	9
	28	Rochdale, St. James ... *S*	5	14	6

Norwich.

July	25	East Dereham ..... *S*	9	14	3
	30	Horsey ..... *S*	0	10	0
Aug.	1	Blofield ..... *S*	6	11	6

Oxford.

July	3	Sandford-on-Thames... *S*	2	8	0
	9	Greys ..... *S*	2	2	7
	17	Reading, St. Stephen's *S*	2	16	6
Aug.	2	Eton, St. John's ..... *S*	8	11	4

Peterborough.

Aug.	1	Tugby ..... *S*	3	9	1
	1	Tilton ..... *S*	2	0	0
	1	Billesdon ..... *S*	4	15	5
	7	Belton ..... *S*	3	12	0
	23	Thorpe Acre ..... *S*	3	9	6

Ripon.

June	15	Cleckheaton..... *S*	6	4	6
July	2	Seacroft..... *S*	6	4	1
	4	Flockton ..... *S*	1	13	8
	6	Ilkley (for 1865) ..... *S*	2	4	4
	6	,, (for 1866)..... *O*	5	0	0
	15	Adel ..... *S*	0	14	3

Rochester.

June	15	Bulmer ..... *S*	3	2	6
	21	White Colne..... *S*	1	5	0
	26	Wheathampstead ..... *O*	7	7	0
July	4	High Wych ..... *O*	3	14	9
Aug.	22	Stocking Pelham ..... *S*	0	7	6

Salisbury.

June	7	Figheldean ..... *O*	1	7	4

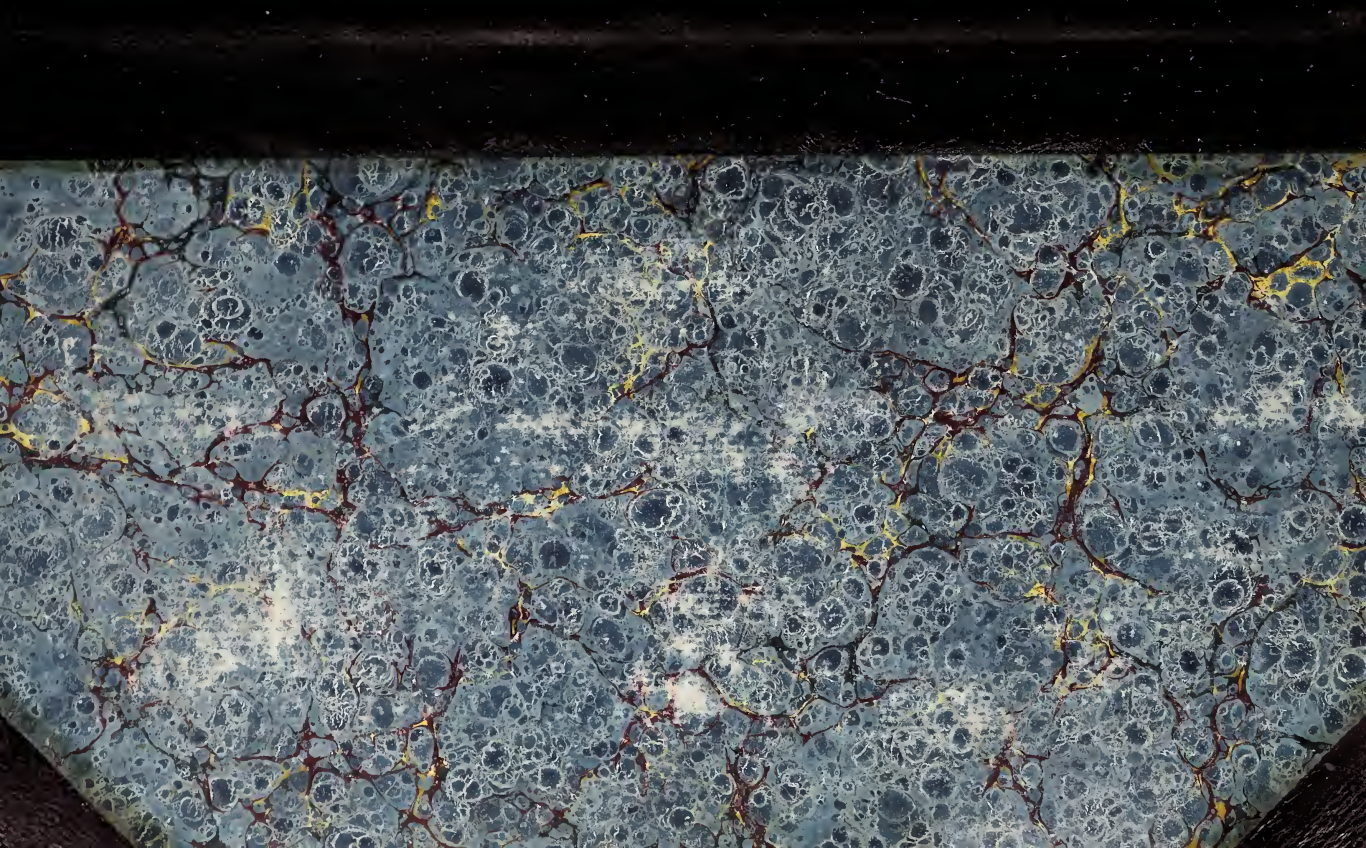
St. Asaph.

July	11	Llandrillo ..... *S*	1	0	0

St. David's.

Worcester.

June	22	Kineton ..... *O*	9	8	0
July	8	Rugby ..... *S*	12	11	6
	16	Napton-on-the-Hill ... *S*	5	0	0
Aug.	6	Belbroughton ..... *S*	16	0	0
	21	Leamington..... *A*	9	9	6
	29	Snitterfield ..... *S*	3	8	6

Sodor and Man.

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